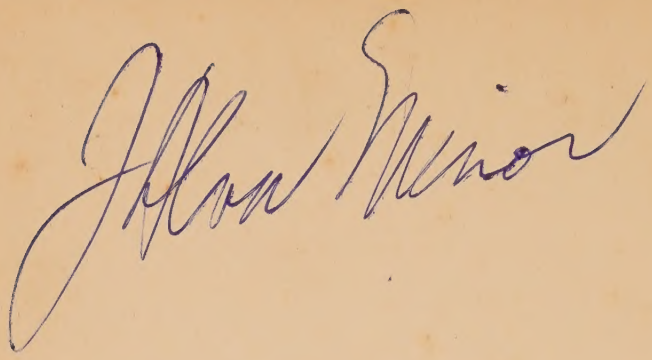
SELECTED READINGS IN CHARACTER EDUCATION

DENNIS CLAYTON TROTH



SELECTED READINGS IN CHARACTER EDUCATION

Selected Readings *in* Character Education

Edited by

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To the Memory of

MY MOTHER

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PREFACE

The rapid changes that have come about in our social and economic life and the continuous onrush of new ideas and scientific knowledge is playing havoc with ancient traditions and destroying the old landmarks of custom and belief. The chaotic situation has thrust upon the home and the school a seemingly gigantic responsibility which has never been equaled in history. Many states are making legislative provision to improve the situation. Schools are required by law to give greater emphasis to moral education and teachers are at a loss to know how to meet the new demands being made upon them. This book is an attempt to bring together information relating to various phases of the demand for information in relation to moral education in the general education process.

In preparing this book I wish to thank the various authors, publishers and copyright holders for their kindness in sanctioning the republication of articles and lectures which they first put into print. Articles from copyrighted books and magazines are printed by special permission of, and by special agreement with the publishers named below and whose courtesies are hereby gratefully acknowledged. In all places I have tried to give credit.

The articles, it will be observed, were written in entire independence of each other. The writers gave their consent to the use of their articles without knowing those of their coadjutors. The articles were written at considerable intervals of time and adapted to different hearers, readers and occasions. The subject is approached from various points of view.

The publishers whose special permission to make use of various copyrighted articles, thus making the book possible, are: The Macmillan Company, Houghton Mifflin Company, The Century Company, J. B. Lippincott Com-

pany, Benj. H. Sanborn and Company, D. Appleton and Company, Ginn and Company, Harper and Brothers, Henry Holt and Company, Allyn and Bacon, Longmans, Green and Company (London), Teachers College, Columbia University.

I am also indebted to the editors of the following periodicals: *School and Society, Religious Education, The Outlook, Mental Hygiene, The Elementary School Record, The International Journal of Ethics, The Forum, Collier's, The National Weekly, The Scottish Educational Journal, Proceedings of the National Education Association.*

D. C. T.

PART I

with any one or two of the above named agencies to the exclusion of the other. There should result from the prevalence and malignant effects of the present moral order an unrelinquishing desire for a scientific and practical knowledge and solution of the problem.

The individual, when it comes into the world, is a mite of undeveloped raw material. It is neither moral nor immoral, but non-moral. It is but a bundle of potential capacities at the mercy of whatever stimuli may play upon it. The child comes very quickly to exercise judgment, that is, to discriminate between the various stimuli it receives. It tends to accept those stimuli which bring satisfaction and reject those that bring dissatisfaction; thus through repetition of experiences the power of discrimination, or judgment, strengthens. In this fashion habits are forming and eventually the child becomes a "bundle of habits." Until the power of discrimination begins to function the child must necessarily remain non-moral.

The pre-school life of the child is lived in the home. The home is responsible for the stimuli which begin to operate upon this mite of undeveloped raw material in the beginning and throughout the first six years of its life. It is a well known fact that the child learns far more during the first six years of its life than during any other eight or ten years of its life. It is also a generally accepted opinion that the fundamental moral judgments of a child, those in which all later judgments have their roots, become fixed in the normal child by the time the child is six years old. A wise understanding of this matter should enable those interested to understand where the major responsibility for the morals of youth is located.

1. Character Defined[1]

. . . Character is that body of active tendencies and interests in the individual which make him open, ready, warm

[1] Dewey, John and Tufts, James H.—*Ethics.* New York: Henry Holt and Company, 1910, 72, 255–256, 298.

to certain aims, and callous, cold, blind to others, and which accordingly habitually tend to make him acutely aware of and favorable to certain sorts of consequences, and ignorant of or hostile to other consequences. A selfish man need not consciously think a great deal of himself, nor need he be one who, after deliberately weighing his own claims and others' claims, consciously and persistently chooses the former. The number of persons who, after facing the entire situation, would still be anti-social enough deliberately to sacrifice the welfare of others is probably small. But a man will have a selfish and egoistic character who, irrespective of any such conscious balancing of his own and others' welfare, is habitually more accessible to the thought of those consequences which affect himself than he is to those which bear upon others. It is not so much that *after* thinking of the effect upon others he declines to give these thoughts any weight, as that he habitually fails to think at all, or to think in a vivid and complete way of the interests of others. As we say, he does not care; he does not consider, or regard, others. . . .

The genuinely moral person is one in whom the habit of regarding all capacities and habits of self from the social standpoint is formed and active. Such a person forms his plans, regulates his desires, and hence performs his acts with reference to the effect they have upon the social groups of which he is a part. He is one whose dominant attitudes and interests are bound up with associated activities. Accordingly he will find his happiness or satisfaction in the promotion of these activities irrespective of the particular pains and pleasures that accrue. . . .

. . . In the organization of stable character the morality of custom is strong on one side. The group trains its members to act in the ways it approves and afterwards holds them by all the agencies in its power. It forms habits and enforces them. Its weakness is that the element of habit is so large, that of freedom so small. It holds up the average man; it holds back the man who might forge ahead. It is an anchor and a drag.

2. Character as an Integral Mentality [1]

The recognition of character as a major mental function in personality study is validated by the citation of a few simple psychologic considerations. Observation of the familiar but inscrutable phenomena of healthy mental functioning discloses the two essential, interdependent, inextricable components of mentality to be intelligence and character. . . . Psychology must aim at providing a full and accurate account of those most fundamental elements of our constitution, the innate tendencies to *thought* and *action* that constitute the native basis of mind. . . .

The next step in analysis refers these constituents to their respective functions in the "native basis of mind" and finds them to be intelligence and character. . . .

For the purposes of mentality study, intelligence may be conceived as the thinking, inventing, selecting, combining, planning, deciding function of mentality and character as the complementary mental function. Character then is the emotivating, feeling, sentimental, instinctive, sustaining, energizing, executing or vetoing function of mentality, and as such it is integral. Intelligence being the directing factor is responsible for its own product—decision; and character being the energizing force is responsible for its own product—action. Habit is a factor in both these functions, but a controlled factor, i.e., it may be influenced by the will. Volition and inhibition, though under direction of intelligence, owe their force to character. Sentiment, emotion and conscience are related to character rather than to intelligence, and both the latter are inseparable parts of one whole—mentality. If intelligence be regarded as the judicial department of the mind, then character is as truly the executive. . . .

[1] Fernald, Guy G., A.M., M.D.—(Director, Survey, The National Committee for Mental Hygiene; Secretary, The Maine Commission on Provision for the Feebleminded), *Mental Hygiene*, 2: 448–450, July, 1918.

3. Character Regarded as the Measure of Excellence and Efficiency[1]

. . . Current popular evaluation of personality is not confined to an estimation of intelligence only. Character is consciously or unconsciously regarded not less consistently as the measure of excellence and efficiency. We actually demand certain character standards or at least social behavior standards in the personalities selected for various activities; in employees, soldiers, business and professional men and especially in all teachers, statesmen and moulders of public opinion. To illustrate the distinction between these two functions in our thinking: we respect the loyalty of the feebleminded mother to her children when it is exhibited; but we deplore her inevitable neglect of their welfare. . . .

No demonstration of the fact is needed that character development and deviation progress far beyond the close of the formative period of normal intelligence development. Thus the two are not coextensive. This is true also to a limited extent in cases of arrested intelligence development. In these cases character development or deviation is not wholly circumscribed by the deficient intelligence; though by no means independent thereof. Character modifications continue to be reflected in behavior after intelligence development ceases. Furthermore, it is to be observed that in the earlier years of the formative period which we have been accustomed to regard as terminating at about the age of twenty, character formation lags behind the normal development of intelligence; while in the later years of the period the developmental progress of character is much more pronounced and significant, outstripping and overshadowing the progress of intelligence in the evolutionary years at and after the close of the formative period. Studies of feeblemindedness in physical childhood are concerned with intelligence rather than with character. Per-

[1] Fernald, Guy G., A.M., M.D.—(Director, Survey, The National Committee for Mental Hygiene; Secretary, The Maine Commission on Provision for the Feebleminded), *Mental Hygiene*, 2: 451–452, 454, July, 1918.

sonality studies of adolescents and adults on the other hand find the more potent and significant factors to be character or social behavior deviations. The child is not held to strict accountability for behavior since character is not yet sufficiently developed; while the adult is responsible unless the intellect can be arraigned. The reason for the observed failure of "mental tests," adapted to childhood mental ages, to prove adequate to the classification of adult feeble-mindedness, doubtless lies in the transcendent potentiality of character factors in the later developmental period. . . .

Innate intelligence defects are not remediable, though subjects of such make some slight improvement under favorable conditions and are in many cases capable of acquiring a certain proficiency in simple occupations under efficient direction. Character deviations on the contrary are at least susceptible of improvement under the direction of intelligence. Consequently, the recognition of certain fields of mental functioning, e.g., honesty, veracity, fortitude, as belonging in the province of character broadens the outlook for the substantial advance of certain cases toward character rectitude. . . .

4. Character and Personality[1]

. . . Personality so frequently passes for character because both may reside in the same person. The two are distinguishable. Personality with all the brilliancy of its attributes cannot always obscure the absence of solid worth. Probably the ancient Greeks offered as many examples as any nation of charming personalities and unstable characters. The classic example is Alcibiades, handsome in person, brilliant in intellect, talented in many directions, but dissolute and unstable to the end. Personality he had, but character—at least in the stern Anglo-Saxon conception of the term—he had not. His accidental juxtaposition at

[1] Holmes, Arthur.—(Dean of the General Faculty of the Pennsylvania State College), *Principles of Character Making.* Philadelphia: J. B. Lippincott Company, 1913, pp. 27–31.

a banquet with the hopelessly unprepossessing but thoroughly noble Socrates furnishes one of the most dramatically epitomized contrasts between character and personality in all literature.

Into the home of Agathon, where he is uproariously welcomed, Alcibiades staggers, and is given a place at the banquet board beside Socrates, whom he crowns with a wreath of ivy as the conqueror of all mankind in the art of conversing. Then he launches into his drunken eulogy of Socrates, declared by Mahaffy to be the most wonderful picture of that grand old Greek ever drawn, setting him forth, as it does, "in all his ugliness, his fascination, his deep sympathy, his iron courage, his unassailable chastity." Of this strong man's words Alcibiades says, "For my heart leaps within me . . . and my eyes rain with tears when I hear him. And I observe that many others are affected in the same way. I have heard Pericles and other great orators, but though I thought they spoke well, I never had any similar feeling, my soul was not stirred by them nor was I angry at my own slavish state. But this Marsyas has often brought me to such a pass that I have felt as if I could hardly endure the life which I am leading. . . . For he makes me confess that I ought not to live as I do, neglecting the wants of my soul . . . therefore, I hold my ears and tear myself away from him. And he is the only person who ever made me ashamed, which you might think not to be in my nature, and there is no one else who does the same, for I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me." [1]

In these two men personality and character were contrasted as in no other two. One possesses all the charms of physical beauty and of social grace; the other drinks deep of the internal and spiritual. Personality is superficial; character has depth. The effect of both is immediate; the one is transitory and fades with acquaintance; that of the other is abiding and grows with friendship.

[1] Plato, *The Symposium.* Trans. by Benjamin Jowett.

Character and other traits.—Character is not physical perfection. Neither is it all mind in the sense of intellect. Neither is it mere emotion, nor "soul," though it may possess both. Nor yet is it "strength of will," which is merely one of its attributes, possibly a necessary one. It is all of these and yet more, for it is composed of all these elements mixed and mingled in a single individual in due and balanced proportions. . . .

Character defined for our purpose.—The practical purpose of our task will now compel us to describe plainly and simply what we mean by character. It will also impel us away from the common tendency to place the essence of character in some metaphysical or transcendental entity somehow underlying and conditioning everyday behavior. Such entity may or may not exist. Into that question we will not go. It happens fortunately that the "psychology of character-making" can be well satisfied without delving into such mysteries. Neither will we be permitted to seize upon one element, or process, or trait, and make that the essential achievement in character-building. . . . Character as our end or goal of child-training must be as broad and as inclusive as the idea of full and rounded manhood or womanhood, as objective as a man or a woman, as non-metaphysical as the phenomena of psychology, and as possible of achievement as the objects of ethics or pedagogy. With this appreciation of our needs, and with some knowledge of the impossibility of fully defining character, we offer this working definition: *Character is the total customary reaction of an individual to his environment.* By total we mean to include all he is internally and externally, his dreaming, his doing, and his being; by customary we emphasize the usual, habitual nature of his reactions constituting his character; and by reactions we seek to limit his character to those processes, physiological and psychological, which are aroused by stimuli from his environment, and which are open to observation and introspection.

A broad definition.—Broad as the definition is, it excludes some connotations. For instance, it does not con-

sider the soul as a part of character; nor any "subconscious" personalities or selves, nor any transcendental egos or "unities of apperception," nor, in short, any metaphysical or theological *residue* after qualities observable have been abstracted from. All these may have their places in other connections, and, indeed, in any complete consideration of character, but here, remember, we are considering only the psychology of our subject and not its entire implication.

Character, thus defined, is not superficial.—With these eliminations I am sorely afraid our subject has lost half its charm. It will probably be considered a superficial, unstable thing, stripped and destitute of draperies which make it so fascinatingly mysterious to many enthusiastic students. To the ardent soul such a definition must come like a chill. It is particularly discouraging to those speculative minds who love to consider things "deep." The mystery is vanished. The impossibility of ever arriving at solutions is gone. Non-committal moralizings are replaced by plain, common, everyday behavior which demands instant and practical conclusions on manifold points. Behavior, habit, muscular contractions, sensations, ideas, feelings, emotions, volitions—in short, total reactions—those are the stones and mortar of which we are to erect our edifice of noble and enduring proportions. . . .

In all these, not the mythical substratum, but the customariness of the acts, is what is final in the last analysis. What we mean when we say "a man has character" is either that he *does* act so and so, or that he *will* act so and so, and we predict his future actions by the regularity or customariness of his past actions under similar conditions. Whether he really has some spiritual substratum determining his future action or not is entirely immaterial. The fact that he *has done* predicts that he *will do*. *What* he has done presages *what* he will do. This is really all that is ordinarily and necessarily involved in the common usage of the word character.

Dewey's view.—This thought of the comprehensiveness

of character is very well expressed by Dewey.[1] He emphasizes the twofold aspect and hints at the regularity of action as the essence of character which he identifies with "good" character:

"If we take the moral feelings, not one by one, but as a whole, as an *attitude* of the agent toward conduct, as expressing the kind of motives which upon the whole moves him to action, we have *character*. And just so, if we take the consequences willed, not one by one, but as a whole, as the kind of end which the agent endeavors to realize, we have *conduct*. Character and conduct are, morally, the same thing, looked at first inwardly and then outwardly. Character, except as manifest in conduct, is a barren ideality. Our moral judgments are always severe upon a man who has nothing to show but 'good intentions' never executed. This is what character comes to, apart from conduct. Our only way of telling the nature of character is the conduct that issues from it. But, on the other hand, conduct is mere outward formalism, excepting as it manifests character. To say that a man's conduct is good, unless it is the manifestations of a good character, is to pass a judgment which is self-contradictory."

5. The Study of Public Morality in High Schools[2]

As an aid toward making clearer and more definite the aims and methods of moral education, and particularly of moral instruction, in high schools we may make certain distinctions.

The first is the distinction between public and private morality. Public morality would include: (1) the conduct of public officials; (2) the attitude of others toward such public interests as government, taxation, education, provisions of health, recreation, safety; (3) in part, at least, the general conceptions under which business and industry

[1] Dewey, John.—*Outlines of a Critical Theory of Ethics*, 1891, pp. 9–10.
[2] Tufts, James H.—(Professor of Education, University of Chicago), *Religious Education*, 7:631–636, February, 1913.

THIS IS TRUE. HOWEVER, WOULDN'T A
RE CHARITABLE APPROACH BE TO ALWAYS
IX WITH ALSO? THERE ARE SITUATIONS

are carried on. Private morals would have to do with personal conformity to established codes rather than with general standards, with attitudes and feeling rather than with overt acts, or with acts that concern a small group of family or friends. If a boy is disobedient to his parents, or lies to his employer, or throws dice with his companions, if a girl through ignorance or from choice is irregular sexually, these are first of all cases of private morals. Of course many aspects of conduct fall in both fields, and the transition is often easy. If the question is one of the permission of commercialized vice the private problems become public. If it is a question whether I shall follow the prevailing codes of morals as to the public welfare or the rules of business, then public problems become private.

Another distinction which to some extent gives cross divisions is that between evils and offenses due to special or sudden strain and those due to more permanent factors. The sudden strains may be in turn brought about chiefly by outside conditions, e.g., the drudgery of work combined with the glitter of city amusements, or by the development of inner desires and passions, such as the love of adventure or the impulses of sex. In *The Spirit of Youth and the City Streets* Miss Addams has brought these vividly before us. More permanent factors are either negative, such as ignorance, or the lack of purpose, or the absence of the motives found in family, business ambition, public sentiment; or they may be positive, such as eagerness for private gain.

Those liabilities to fall which are due especially to sudden strain demand several kinds of remedies. Vocational education which enables boys and girls to find suitable occupations is one of the most needed features of city schools. Proper provision for recreation and better housing are other needs. In the schools, personal influence of teachers, athletics, group activities, studies which bring inspiring examples from history and offer employment for clean and noble use of the imagination are all valuable.

But for public morality and for certain of the more

permanent factors in private morality there is an especially promising field for instruction for three reasons:

(1) As regards need, the problem here is not that of training a boy to follow already established traditions, or of forming good habits. The problem is rather of discovering and setting up better standards, of framing ideals which will meet our present changed conditions. Habits alone will not accomplish the desired results. A large part of the evil in our public morality is due to the persistence of methods and ideals which worked very well under former conditions. The maxim, "Mind your own business," has its value in country life; in the city it would give occasion for pestilence. The changes from country to city life, from home to factory industry, from individual to corporation business, from homogeneous race and religious traditions to the varied standards of our many races and religions, and finally from a society of independent farmers and tradesmen to a society with more sharply marked classes of rich and poor, capitalists and laborers—all these must be met not by any simple appeal to "old-fashioned virtues," and not by emotion and sentiment, important as these latter are in their place. They must be met by study of the new conditions and by a comprehension of the fact that the order is changing.

(2) As regards the method of instruction the field of public morality is especially available. The difficulty which is felt by many to be serious in the field of instruction in private morals is twofold: There is danger of overdoing or else of underdoing. There is overdoing—of a sort—if the pupil becomes introspective and priggish. There is underdoing if what should be vital and deep-going is treated indifferently or unintelligently by a teacher not well fitted for that most difficult of tasks, the direction of personal morality. Many hesitate about urging general moral instruction because of the belief that this is a peculiarly difficult task and requires not only high personal character, but a training in psychology and ethics which many teachers at present lack. Public morality may be studied with less

difficulty. It is not subjective but objective. It lies close to the fields of economics, civics and history, for which we already have in our high schools well trained teachers.

(3) There is the additional reason that there is greater need. As President Hadley has pointed out, the standards of private morals in the United States are much higher than those of public morality. The former are relatively good; the latter are bad.

The study of public life, of business and government, of social classes, and the moral standards involved in all these, does not mean any ignoring of the worth of personal character and integrity, of right springs to action, of reflection upon life's great goods and of choice instead of impulse or passion. It simply implies first that to know what to do the boy must know the world of action in which his life is set, and further that even for the important side of attitude or conscientiousness much may be gained by a flank movement, by the objective way of approach.

A study of public life aims to kindle purpose and direct action by showing what there is to be done in the world and how one may go about to make at least a beginning toward the doing of it. It recognizes that the boy must first find a job, and get a living; but it believes that every job which has any excuse for being has some human value other than merely paying a wage. It holds that our great machinery of business, industry and government ought to make possible not only a living, but a noble life. It realizes that too often the boy, on entering the great whirl, finds it disheartening drudgery, brutal competition, undisguised self-seeking, with sharply defined class-interests. If he belongs to the so-called working classes he will find a business organization and a legal system which will very likely seem to be expressly devised for his exploitation; it will not be surprising if he grows bitter as well as hopeless. The public morality—or lack of it—breaks down his good intentions and his nobility of purpose. How can instruction help in this situation?

I suggest that a study of our industry, business, govern-

ment, social structure, and general moral judgments, so far at least as these are embodied in laws and customs, may contribute toward three objects:

(1) Consider what ought to come from a study of business and industry as a whole. To see all the relations of the detached kinds of work which most men must do is at once to give the work greater intellectual value and greater human value. A considerable part of what appears to us as the naked selfishness and brutality of modern trade and industry is simply its impersonal and mechanical character. In neighborhood life and industry a man hesitated to sell his neighbor bad eggs, nor would he work his help seven days in the week with a twenty-four hour shift at the end while he himself attended divine service. If there were long hours and dangerous tasks, the employer shared them. But in our present organization the workmen see little but their machines; the clerks little but their accounts; the employer has a plant on the one hand and a market on the other.

Now obviously no course of study will humanize this process. But it ought to be of some use to point out in advance clearly and strongly the social side. For after all the whole organization is here to supply human needs and wants. It is a tremendously efficient tool for this. It is making possible an enormous surplus for the few who are getting the margin. It ought to provide decency and comfort for many more. To get before boys and girls at the outset the idea that all our business and industry has as its great end to serve men would be a great gain. It is so easy to think of it all as like the ocean—a great fishing-place, where each may cast in his hook with no thought beyond that of good or bad luck in the catch—or else a bottomless gulf eager to swallow all but the strongest craft. Apparently much of our commerial morality is based on the fishpond view. The postoffice inspectors tell of the millions extracted from the public each year by schemes which come under the head of fraudulent use of the mails. But these schemes are probably only a drop in

the bucket. The fascination of getting something for nothing is present in a large proportion of our methods of capitalization, in our opposition to pure-food laws, and in our evasion of the tax assessor. The first step, even if it be a very short one, toward changing the general attitude is to show the whole process for what it is—a method of serving men and not a fishing pond, or a mere murderous abyss.

(2) The study of our institutions of government should serve to show both their values and their defects, and to show these in just proportion. One complaint commonly made against our American morality is that there is lack of respect for law. This is evidenced in the violence often shown in strikes; in the contemptuous disregard of the intent of the law by great corporations whose attorneys advise them how to keep within the technical phrases; and finally in the outbreaks by individuals which fill the columns of our newspapers and the dockets of our police courts. This third sort is due to individual passions and cannot be much remedied by any process of instruction as such. But the more public forms of the evil are part of a more general attitude which may be called lack of a public or social consciousness. This has perhaps been more conspicuous in our city life than elsewhere. The actual necessities of mutual defense forced early communities to consider common interests and common needs. But in time of peace the value of the national government is not so obvious, while the city is too easily viewed merely as the place where one gets his living. Nation and city have done much of their work so well that we are apt to overlook the great services they render. To point out the actual gains for humanity in the establishment of order, in the guarantees of liberty, in the provisions for communication and education is a way, and probably the most effective way, to cultivate respect for society, and respect for its laws. It is a difficult if not a hopeless task to endeavor by any appeals to authority to secure regard for law. The best way is to show what law has really accomplished for man.

(3) A study of the growth of our institutions will no less disclose their defects. But it will show not merely that laws are often partial, in the interests of a class, ill-adapted to our present society; it will show why they are so. The injustice which is often so apparent will appear usually as the result not of deliberate purpose but of changed conditions. The clumsiness of present methods will be seen to be due not to sheer stupidity, but to the carrying over into present civilization of methods that worked well under simpler conditions. This knowledge of course does not in itself improve anything, but it makes two important contributions. In the first place, it removes some of the bitterness. You may think a hand-plow a poor tool, but you may respect its maker for doing a good work for his time. Further, it shows that bad social conditions are not due to necessities of nature. What is due to human contrivance can be changed. What is due merely to lack of control can be remedied by substituting control for neglect—or at least it will be worthier of rational beings to make an attempt even if they fail than to acquiesce in wrong.

It was a great advance in private morals when here and there a conscientious soul took the stand that he must see his own duty and follow it. Occasionally a prophet has challenged public morality. But to study this public morality calmly and coolly, to get young people to make some intelligent appraisal of what society does for them, and what it ought to do that it fails to do, to get definitely before them the vision of the public interests and public welfare as having claims paramount to private gain—this is a task for the future. Existing materials are not adequate; new materials must be provided.

6. Good Character[1]

. . . Almost everybody thinks it is easy enough to know what is right; but to *do* what is right,—there comes the rub. Yet I venture to assert that, on the whole, it is as easy to *do* what is right as to *know* what is right. That is, I believe we make just as many mistakes in asserting what is right and what is wrong as we commit transgressions of so-called known moral laws. The primary problem then, contrary to all usual doctrines, is to decide what is right.

The opinions of common people on right.—Ask any group of intelligent people to give a judgment on any one of the thousand and one everyday incidents requiring moral decisions, and note the results. Will unanimity prevail in the assemblage? Will these grown people immediately and decisively dispose of concrete instances involving lying, stealing, promise-keeping, trust-breaking and even murder? By no means. Their moral judgments will be no more sweetly unanimous than their artistic appreciations or opinions of the latest books and fashions. Over the simplest moral acts of everyday life—over "what we shall eat and what we shall drink and wherewithal we shall be clothed"—we can generate unlimited heat but very little light.

These differences of opinion do not concern academic distinctions . . . but throb with the insistency of everyday duties clamoring to be done. Nor are these discrepancies limited to any one class or people. Philosopher and prophet, common man and child are called upon to make moral decisions and to perform moral acts, and frequently (so much is the mind occupied with the difficulty of doing), with never a thought that any doubt can exist about the determination of their moral value.

Illustrations.—For illustration, let us take that little

[1] Holmes, Arthur.—(Dean of the General Faculty of the Pennsylvania State College), *Principles of Character Making.* Philadelphia: J. B. Lippincott Company, 1913, pp. 264–284.

crippled Italian boy whose mother peddled leeks and onions and garlic in the city where they lived. One morning it happened that the boy arrived at his school before anyone else except another pupil older than himself, who was busily engaged in preparing some lessons. While the crippled boy was standing idly by, looking on, two other pupils came in—young snobs who belonged to a wealthier class of people. Almost immediately they began to tease the cripple. With jibes and taunts they tried their best to wring from him some expression of anger or humiliation. But he endured their insults with assumed indifference, though his reddening cheeks and heaving bosom told how much he was inwardly feeling their cruel references to his misshapen body. They mimicked his deformity; they walked with humped backs; they pounded on the floor with one leg to imitate his crutch; they called him "camel-back," "cripple," "clown," "hobgoblin"; but to all these taunts he made no reply, till finally, they turned their attention to his mother. Then, when one of the boys marched across the room, his arms bent as though carrying a couple of baskets, and in mocking tones mimicked the peddler woman's cry of: "Onions for sale! Leeks for sale! Garlic for sale!" the little fellow could stand it no longer. Beside himself with rage at this intolerable insult to his mother, he seized an ink-well from the desk and threw it with all his might at the head of his tormentor. The boy dodged; the ink-bottle sped on and struck the teacher, who entered the door just at that moment, full in the breast. No one spoke. The teacher looked from one face to another. For a minute dead silence reigned. Then in a quiet voice she asked, "Who threw that ink-bottle?" No one made a reply. With some asperity she asked the question again. A moment's silence and then the studious pupil, who had taken no part in the affair whatever, arose from his seat and said, "I did, teacher." She looked at him, then at the cripple, and then at the two cringing cowards who had been the cause of all the mischief, turned to the boy who had confessed, and said, "You may be seated,

Giordano. I understand the situation perfectly." Then wheeling upon the two guilty ones she said, with withering contempt, "As for you two, I consider you cowards of the most despicable kind!" With that she turned and left the room, and nothing more was done.

Such an illustration, whether true or not, absolutely bristles with moral questions. Did the cripple do wrong in resenting the insult to his mother after enduring the insult to himself? Did the studious boy who came to the rescue of the crippled boy do right? If he did right, did he not lie? And is lying ever right? Did the teacher do right in passing over the matter—the treatment of the crippled boy? the patent untruth of the sacrificing pupil? What ought she to have done in the matter?

The two tormentors certainly did wrong. We agree there. Our contempt for them flows free and untrammeled. But can we go farther and be agreed?

Out of such a simple instance we see how almost endless discussion would arise. But some one will object that this is not a true story; that it is the easiest thing in the world to propose imaginary situations where answers to moral questions will be difficult, whereas in real life such wire-drawn cases do not come up.

Is lying justifiable?—Very well, then, let us take one that actually occurred. A man who had a wife and four children was in the habit of going on sprees. His employer had reached the limit of his patience. He had given his employee his last chance, and being a man of his word, all knew that he meant what he said, particularly the drunkard himself. But the temptations were too strong for John—let us call him—and while out with some boon companions on a Saturday night he got drunk. Somehow, on his way home, he became separated from his drinking companions, and accidentally passed the house of a man—a good Christian gentleman, a deacon in a church—who knew the drunkard and his circumstances, and was fully aware, too, that if he should continue his debauch over Saturday night to Sunday he would be in no condition to

go to work on Monday. The whole situation flashed through the good man's mind. The drunkard would lose his place; he could not soon secure another; his wife and children would fall into absolute want. The gentleman opened his door, and after some parleying persuaded the man to come into his house and made him a bed upon a sofa where he might sleep off the effects of his drink.

Hardly had John dropped off into a drunken slumber before a couple of his companions who had traced him part way, came to the door and asked if he were there. The gentleman of the house realized the situation. He knew that if John went out all would be lost. He himself did not have the power to restrain him; these fellows could make enough noise to awaken him and then John would go with them. What was to be done? Possibly many things could have been done, but only one thing occurred to the deacon. He looked them squarely in the face and replied, "John is not here," and took his place with the nun who saved Jean Valjean, with the fourth wise man who protected the babe at Bethlehem, and with the galaxy of other saints who lied to save others. But did he do right? Was he justified? And does the statement that a lie is sometimes justifiable mean anything else than, as a general rule, one should not lie, but occasionally it is right for him to lie?

In order, however, that we may not seem to bring up only isolated cases let us consider just one more actual occurrence. A woman who had feared intensely all her life that she would fall a victim to cancer was pronounced by her physician to be dying of the very disease she most dreaded. In order, however, to save her as much anguish as possible, she was told that her malady—a cancer of the stomach—was nothing more than a bad case of indigestion. This story she accepted with just a grain of doubt, and was especially anxious to see her favorite nephew, in whose word she had implicit confidence. Finally the nephew came. Before he saw his aunt the doctor explained to him the circumstances. The young man was

ushered into his aunt's room and was almost immediately confronted with the inquiry, "Now, John, I know you will tell me the truth; have I cancer of the stomach?"

"Why no, Aunty," the young man replied with perfect assurance, "you have nothing in the world but a bad case of indigestion!"

Did he do right? Was the lie justified by the circumstances? Undoubtedly there is again room for endless discussion, and these discussions will in no wise be clarified by the statement of the fact that the woman did not have cancer of the stomach, but did have an acute attack of indigestion, and eventually got well! Now what shall we say of the situation? Did the young man lie? Could he lie when he stated the facts? Certainly it would seem that he told the truth in the sense that he described the true condition. Was the doctor justified in this case in telling his patient what he believed to be untrue for the sake of saving her mental anguish, but which turned out to be true and which probably saved her life?

Well, if these instances arouse unanswerable questions . . . the purpose of recording them is served. For all I want to do just now is to show how difficult it is not only *to do* right, but simply *to know* right to do, and that these difficulties are in no wise confined to a theoretical sphere but enter into the actions of everyday life.

The answer of moral codes.—When we turn away from a promiscuous group of people and study the moral codes obtaining in different professions and different social castes, the condition is a little better. At least the differences are not so haphazard. Moral standards stand out more clearly above personal opinions. The differences are between groups and not so much between individuals. What is right for the business man is wrong for the clergyman, and what is wrong for the clergyman may be right for the lawyer. Certain standardized departures from the truth furnish the most illuminating illustrations. They vary all the way from "mental reservations" in public acceptance of creeds to the hopeful but false statements of

physicians made to their patients for psychotherapeutic value; or to the felicitations of members of society to each other. The clergyman with advanced theological opinions who always has the curate read that portion of the service which he himself does not believe, or the curate in turn who only mumbles that part he does not believe, the business man who sends his clerk to give a perjured testimony at the customs' office, the society dame who sends down word by her maid that she is "Not in," or the one who, in Goldsmith's phrase,

> When time advances, and when lovers fail,
> She then shines forth, solicitous to bless,
> In all the glaring impotence of dress;

the host who greets his troublesome guest with effusive hospitality, the man who smiles when he is sick at heart—all of these deviate from the absolute standard that unflinchingly demands the truth, the whole truth and nothing but the truth. Yet men and women practice these things without thinking them wrong. By custom they are justified within certain limited spheres. Outside of those spheres they are condemned. Universalized they would be subversive to the society which, in some instances, they pretend to adorn. Therefore, according to Kant's categorical imperative, they are wholly immoral.

However, condemn them as we will, they are the moral customs of adults. By such moral plasticity men and women fit themselves into their little worlds, carry on happy commerce with their fellows, prosper withal, and gain the reputation of being solid, substantial, respectable citizens. Now, if they do such things, if they give and take credit to and from their peers for such morality, why should they not apply that same theory of morals to the child-world? If, in compliance with the dictates of her world, milady sweetly garlands the rocky outlines of bare truth with rosy figures of speech, shall not her daughter also obey the laws of *her* world?

The answer of specialists.—But enough of parley. Let us turn to experts for advice.[1] A writer of acknowledged authority in this field was the late Professor Sidgwick. . . . With as much acumen and acuteness as any man could bring to the task he examined the general opinions of people on the subject, and came to the conclusion that, while there were many methods of ethics, or ways of telling what was right and wrong, they are all reducible to three general systems. Here, certainly, is a great gain over haphazard, individual opinions, and it behooves us to make an examination, necessarily limited, of these systems.

Egoistic Hedonism.—The first of the three systems, called Egoistic Hedonism, or enlightened self-interest, can be dismissed with very little consideration. In spite of its Epicurean origin and its long list of advocates, popular opinion of the straighter and stricter kind will not tolerate it as morality at all. Even if, with good old John Hobbes, we traced our most self-obliterative aspirations and our tenderest charities to their sources in the cold-blooded springs of self-satisfaction, we would, I feel sure, be rewarded with only a skeptical shake of the head. Despite then, its origin in Greek classicism, its closeness to much of our instinctive nature and its plausibility as a scientific mode of explaining ethical acts, egoism is dead. *Requiescat in pace!*

Intuitionism.—Opposed to Egoism stands Intuitionism. It commands moral action regardless of self-pleasure. It is the traditional morality, the exalted, Stoic kind, that demands "justice though the heavens fall," and regards neither the antecedents nor the consequences of the act. "Do right for Right's sake" is its high-born command.

The rightness or the wrongness of an act somehow resides in the act itself. It is intuitively and immediately perceived by the "moral sense" just as by the "artistic

[1] For other authorities see: Alexander, *Moral Order and Progress;* Dewey, *Outlines of Ethics;* Janet, *Theory of Morals;* Spencer, *Principles of Ethics;* Bentham, *Principles of Morals and Legislation,* vol. i; Bain, *Moral Science;* Mill, *Utilitarianism, Dissertations and Discussions;* Palmer, *The Nature of Goodness.*

sense" a connoisseur perceives the worth of a picture regardless of the lesson it may teach, or the results it may have ulterior to those of exciting a sense of its essential beauty. That such a sense is either naturally very partially distributed among people, or else its powers soon decay, is clearly demonstrated by the diversity in moral judgments noted above. This, indeed, is the chief fault with the system. People will not agree with each other in their judgments framed by the moral sense, concerning the right or the wrong of the same concrete situation; and, more, they will not always agree with themselves on two different occasions concerning the same acts. One time the moral sense says one thing, another time another. This inconsistency, if an absolute standard exists, and it is fully apprehended by the moral sense, ought not to continue for a moment. But it does. And more, it is justified by every good man and woman on the ground that we grow in moral grace. We learn what is right. We do not permit ourselves liberties this year we enjoyed last year. What was then right is now wrong.

Utilitarianism.—On account of this dual demand—for absolute moral agreement on the one hand and moral progress on the other—Intuitionism has usually called in Utilitarianism to help it out of its dilemma. Utilitarianism, or Universal Hedonism, demands the greatest good—or happiness—to the greatest number. Intuitionism admits this is right. Hence the two systems come into close agreement. Further, when Intuitionism is at a loss for a dogmatic answer, Utilitarianism can supply one as far as erring human judgment can supply it.

Results so far obtained.—From our summary account of these three systems of ethics several items should be gripped and held firmly in mind. First, it is undeniably true, confusing as it may be to all and unwelcome as it may be to the absolutist, that the three systems are in daily use among grown people, deciding their actions and condoning or condemning or rewarding their practices.

Naturally such a situation brings moral confusion; and

there *is* moral confusion, and there will be moral confusion as long as men and women are not clear upon the most fundamental and most practical of all life's lessons. If this were universally recognized it would save endless moral discussion. For, I dare say, that nine-tenths of moral discussions hinge on the assumption of one system or the other by the respective disputants. If, at any point in the dispute, the moralists would stop and define their positions, the argument would, nine times out of ten, cease immediately. For, why should two men argue about the color of a variegated shield as long as one stands on one side of it and the other on the opposite side? If it is black on one side and white on the other, the two men will argue till doom's day and never agree unless they look at it from a common viewpoint. And so it is with moral questions among adults, and a thousandfold more forceful is the same truth for the child-trainer. For if it is true that adults cannot agree on moral questions until they agree upon a common *method* of deciding their questions, how much more true is it that no teacher of morality can establish a point of moral contact with his pupils until *both* can find a common moral system? This is the heart of moral education. Secondly, each system has its own conscious or unconscious supporters. For them its judgments are good and righteous altogether. The reason why they abide by the decisions of their favorite system is not clear to them. Probably they would be indignantly shocked if told that ultimately they accept its decrees by reason of their ruling instincts, which have been allowed to dominate them because they have never had systematic nor efficient moral training. Thirdly, generally speaking, the majority of people *say* they believe in Intuitionism. That is, they believe in some absolute moral standard and think that moral judgments are immediate and final. Whenever their moral judgment falters and fails they fall back upon utilitarian principles to help out their intuitions. If they do follow egoistic principles they strongly deny the validity of that system as a moral code. To make

egoism palpable at all it must be sugar-coated with vague sentiments about the "largest self" which ultimately turn out to be the happiness of the greatest number.

The common element or essence of morality.—Can we find any common element in these three systems? I believe we can; at least, one common and final enough to act as a goal to character-makers in the present stage of social evolution. Note that Intuitionism ignores absolutely all results of an action. Be just though the heavens fall. Tell the truth though perdition seize the world. The results have nothing to do with making an act good or bad. Do right for Right's sake; herein is righteousness. The motive or intention, not the thing to be gained by self or anybody else, constitutes the morality of the act. For Intuition, then, right resolves itself into a right motive or a right intention. A man should love the right and act with the intention of upholding the Right. This is the Right of the Intuitionist.

On the other hand, Utilitarianism and Egoism unblushingly confess ulterior ends as justifiers of their actions. The greatest happiness for self or the greatest happiness to the greatest number determines their morality. For our discussion on this point we can for the moment ignore Egoism and consider only the broader moral system. Utilitarianism commands us to act for the greatest happiness of the greatest number. What makes for that end is right; what does not is wrong. The rightness or the wrongness of an act, then, resides in the *results* of that act. So far, so good.

But here we immediately meet an obstacle. The *results* of an act go on forever. If right is in the result we can never know what is right. Suppose Uncle Harry buys Johnny a pair of skates for Christmas. Papa and Mama and Johnny are delighted. The act then is right. Suppose that, instead of visiting his little chum, Johnny goes skating Christmas Day, falls down and breaks his arm. The previous delight is changed to consternation. Uncle Harry's judgment, if nothing more, is impeached. But the

next day brings further developments. Johnny's chum, slightly ailing on Christmas Day, comes down with diphtheria. Johnny did not catch it because he was busy learning to skate. Again the hedonistic complexion of the situation is changed. All concerned, while not glad that Johnny broke his arm, are still glad he got the skates. Thus we might go on imagining the sequences, and shifting the moral worth of the uncle's act backward and forward like a shuttle-cock.

The results of an act are interminable.—Of course it will be objected that the total consequences of an act are never considered in judging an act.[1] The act must be judged only by those consequences foreseen and intended by the actor. Very true, and very good. But this removes the morality of an act from its consequences and lodges it in the mind of the actor. If he intends to act for the greatest good of the greatest number his act is morally good. If his plans miscarry, if his means are illy chosen, we can reproach him with an error of judgment, but upon his solemn asseveration of good intentions we must accept his statement and praise him accordingly. This then, is the absolute utilitarian standard and moral conduct. A morally good man is one who intends the greatest amount of happiness to the greatest number by every one of his acts.

"In brief," says a writer on this point, "the difference is that a prudential act is measured by the *result;* the moral, by the *motive.* A man may *intend,* for example, to gain a certain advantage for himself by embarking in a certain line of action, but his knowledge is limited. New circumstances occur, and his purpose is thwarted. The action turns out to be a disadvantageous or *imprudent* one. But if a man *intends* a moral action the result cannot be immoral, however unforeseen or deplorable it may be. On the other hand, an act which appears rash at the time may, by lucky and opportune happenings, result in gain. But

[1] See Dewey, *Outlines of Ethics,* 1891; Alexander, *Moral Order and Progress;* Green, *Prolegomena to Ethics.*

an act whose *purpose* is immoral cannot result in morality, no matter how beneficial to any one it may be. If a surgeon intends to save a man's life, and performs an act with that motive solely, and the result is the man's death, the result is deplorable, but it is not wrong. If a man intends to kill another, but, failing, unwittingly does the man a great benefit, the *result* is a desirable one, but the action is immoral. *Actions, in short, that are judged from their motives alone are acts lying in the moral sphere."* [1]

Intention is common to the three systems of morality. —What has been said of intention with regard to Utilitarianism of course applies with equal force to Egoism. In both systems intention is supreme. And, going back to what we have already said about Intuitionism, we see the same is true again. Here then is a common element running all through the three systems. The mental content, not the overt act, is the source of final morality. *What* a man does has its significance and bearing, but *why* he does it determines his moral worth. The thing in his heart and in his mind at the time of acting assigns each act to its place; and the larger purpose or intention of the man's whole life assigns him to his place. This infallible categorizer of men looking beyond the identical actions of two fellow-deacons, performing exactly the same functions, names one "hypocrite" and the other "righteous" according to the purpose in their hearts.

An illustration.—Better, however, than general references, one concrete instance will bring home the truth that intention and not the palpable act decides the morality of any situation. Recently, in one of our cities, two men and a woman seized a small child, and despite its struggles and screams, while one man and the woman forcibly held it, the other deliberately gashed the child with a knife until the blood came. The inhuman cruelty of this incident is further heightened when it becomes known that the man and woman were the father and the mother of the child. As the case stands it is a piece of cruelty al-

[1] Dewey, John.—*Psychology,* 3d ed., 1896, pp. 399–400.

most unexampled in civilized society. Yet it was done in a modern city and with full sanction of the law. For the third man was a physician and he was vaccinating the child against small-pox. Had these persons been inflicting pain upon a helpless child for their own pleasure alone, the act would have been the basest cruelty conceivable to degenerate minds. But their intention to save their child from possible future suffering changed absolutely and wholly the aspect of the act from inhuman viciousness to angelic mercy. A thousand instances of the same nature could be taken from daily life and all would emphasize the same truth that intention makes the act.

Who can judge an intention?—Alas, the moment we feel our feet on firm ground up starts another difficulty to confront us. If morality really resides in the intention of an act or action in general—and all analyses point that way—who then can tell who is moral? For the intention is an *idea* of the purpose or end of the action, a thing hidden from mortal view in the mind of the agent. The overt act is merely a means to an end. It is neither moral nor immoral and exhibits nothing except good or bad judgment. About the act we can say and do much; but about the intention lying back of the act, about the very citadel and home of morality, what can we say?

Yet society has always said much about morals. Men are tried, condemned and sent to prison or to death because they are bad—or at least, that is the common assumption. The annals of history are full of prosecutions and persecutions of men and women counted immoral reprobates. Jesus, Socrates, Savonarola, Galileo, Bruno, Latimer, Ridley, Moore, and an almost endless host of canonized saints, received at the hands of their contemporaries legal judgments upon their acts and paid the penalties assigned to criminals and sinners. We believe today their intentions were the best. Possibly some men of their own time believed likewise. Yet society condemned them and sent them to the cross, the cup, the scaffold or the stake.

If the annals of child-life could be fully written, probably the world would stand aghast at the infinitely blacker record of the same kind of child-torture. Possibly the stake and the scaffold would not figure so prominently, though strange, barbaric cruelty would be black enough. The more refined and exquisite tortures practiced upon inexperienced and tender souls not yet able to temper their present woes by the thought of their transiency, not able to distinguish passing fallible judgments from eternal condemnations, would satisfy the most savage believer in the inexorable law of arbitrary recompense for every transgression. Much of the heartless cruelty would be seen to come from the unrestricted belief that morality is open to inspection and immorality must be punished without mercy. If adults would pause just a moment in their dreadful anxiety to inflict pain and inquire quietly about the motive or the intention of some childish performance, how much happier this world would be for three-fifths of the human race. . . .

Illustrations.—. . . William J. Stillman, who grew up to be a distinguished diplomat, journalist, artist, and man of letters, lived in a boyhood home where strictness to routine was supreme. He tells how one day when he was returning from school to dinner a farmer stopped him and asked him to do some short service for him, for which he would pay him with two large pumpkins. William, knowing the poverty of the family and what a boon such an addition to their larder would be, gladly consented. The task took a little longer than he expected. At home dinner was ready; his mother and the rest of the family were ready to sit down. Twelve o'clock came but no William. Five minutes passed; ten minutes, with the mother's eye alternately upon the clock and the strap in the corner. At last she could stand it no longer. She arose, seized the strap and went to the front door. Just about that time William came staggering in joyously laden with his wages. But let us continue the story in his own words: "It is more than sixty years since that punish-

ment fell on my shoulders, but the astonishment with which I received the flogging, instead of the thanks I anticipated for the wages I was bringing her, the haste with which my mother administered it lest my father should anticipate her and beat me after his fashion, are as vivid in my recollection as if it had taken place last year." [1]

Just one more illustration of the same fact that intention makes the morality of an act. A teacher in a Sunday-school had just treated herself to a new fur muff. She was careful of it; very, very careful, first, by nature, and second, because her salary as a country school teacher did not permit of much indulgence in her native taste for pretty things. On the Sunday following her new purchase, a few weeks before Christmas, she came to her Sunday-school, carefully bestowed her treasure, with her gloves inside, upon a seat and began to teach her boys. One of the mischievous fellows spied the fur and gloves, eyed them seriously, then moved over toward them, and to the consternation of the lady, picked them up, examined them with curious eyes, ruffled them, and most impertinently flirted them about, much to the apparent interest and amusement of the rest of the class. The teacher, torn by conflicting emotions over her fur, the evident inattention of her scholars and her desire not in any way to estrange this especially difficult class of hobble-dehoy boys, didn't know what to do or say and so wisely refrained from doing or saying anything.

Christmas came and with it a box of gloves much finer than the teacher was in the habit of wearing. The card told that it came from her class of harum-scarum boys. That touched her more than the value of the present. Her next anxiety was the fit of the gloves. They bore her exact number and they fitted perfectly. She was completely happy.

"But how did you get my size?" she asked next Sunday after thanking her boys for their goodness.

"Don't you remember your gloves and muff and how I

[1] Dubois, Patterson.—*Fireside Child-Study.*

pretended to play with them?" said the culprit of the preceding escapade. "Well, I was getting the number of your gloves that day."

Charity for children.—If our analysis leads to nothing more it ought to lead to that charity for children which, in moral realms, says, "Judge not lest ye be judged." Any so-called infraction of moral laws calls not for "instant" condemnation and inevitable punishment. It calls for the most patient inquiry, the kindliest sympathy, the freest exchange of confidences and finally, for true moral training. In general, the view we have come to calls for an elimination of "good" and "bad" as categories of children. The child alone, astounding as that may appear to those who do not understand the true nature of morality, is the only judge of his moral status, a prerogative that every grown person asserts most lustily for himself but does not hesitate to deny to children. . . .

PART II

PART II

NEED FOR CHARACTER TRAINING

In a statistical report in 1924 showing how the American people spend their income—personal, state and national—it was shown that three-fourths of one per cent was spent for church and benevolence; one and one-fourth per cent was spent for school; eight and one-fourth per cent was spent on crime. It is a sad commentary on any social order that spends almost five times as much on crime as on schools, and eleven times as much on crime as it gives to the church. If the eight and one-fourth per cent spent on crime could be reduced to six per cent and the difference spent on the school and the church it would increase the actual amount spent on each just one hundred per cent. How would society be affected if the support of the school and the church could be doubled? It is interesting to contemplate how much more efficient and how much better service could be rendered if this slight change in financing these institutions could be brought about. It is interesting to note also that this would not increase taxation in the least.

The same statistical report shows that fourteen per cent of the income went to waste in various ways, and that twenty-two per cent was spent for luxuries, a total of thirty-six per cent. If one-half of the amount that went to waste could be saved and given to the support of the church and the school it would increase the support of each almost six hundred per cent. If the support of the church and the school could be increased six hundred per cent, and that without increasing taxation, it is again interesting to contemplate the increased efficiency of each of these institutions. It is only reasonable to expect that in

time the character of society would become vastly improved.

The prisons in every state in the country are crowded today as never before in history. This is a reflection upon the character and intelligence of the people in any country where such conditions exist. We may well ask, is the quality of our social order degenerating? The most stately prison in the country is but a monument to neglected youth.

Our major social disorders of the present age are not due to a shortage of intellect and knowledge but rather a shortage of wisdom. The great numbers of failures in the business world from the janitor to the president are due to weakness in personality and moral fiber. Our overcrowded prisons are living examples, demonstrating the need for the inculcation of moral habits in youth.

The deplorable conditions as found in adult society should bring to the attention of serious-minded citizenry the all important question: Are our boys and girls, when, and because they are through our schools, sufficiently capable, honest, industrious and reliable to occupy responsible positions in society? Inasmuch as an intelligent rascal is more dangerous than an ignorant one, it should be the first duty of the home and the school to give more attention and effort to the proper development of the moral and emotional aspects of children which in turn serve as controls of conduct.

1. Need for Directed Training in Character Education[1]

. . . Knowledge does not guarantee character. While it is absolutely necessary to right living it is not sufficient. More important is, how is information acquired and how is it to be applied in actual life? To meet these demands

[1] Speicher, Earl E.—(Professor of Education and Religion, Northland College, Ashland, Wisconsin), *Religious Education,* 22:1042–1044, December, 1927.

directed training is proposed. To know the Golden Rule is no indication that it controls one's life. Memorization is a mental process rather than a religious process. Committing verses from the Bible has little to do with moral living. One might as well commit choice portions from Francis Bacon, Darwin or Agassiz with the assurance of becoming a scientist. Knowledge does not supply the dynamic for right living.

Furthermore, it is difficult even on an intellectual basis to understand principles unless they are approached experimentally. The child really gets hold of a principle when he uses it in solving certain problems of his own experience. What was an abstract statement becomes a series of concrete situations to the solution of which the principle becomes a method.

For example, the principle of honesty may in a simple and clear-cut statement appear to be easily understood and as easily accepted. But when a pupil comes face to face with varied and intricate honesty-situations it is not so easy always to know how to act in accordance with principle. Frequently the child will not recognize when and where honesty is at stake. One needs training in a large number of different situations so as to develop an intelligent understanding of the principle of honesty and also practice and skill in its application.

This raises the most difficult problem of method with which moral and religious educators have been wrestling for a long time. How can the truth which is taught be applied in the lives of the children? Many devices have been used. Such have been the so-called expressional activities as hand-work, and note-book and sand table activities. Their pedagogical weakness consists in the fact that they do not provide for the application of the truth in life-situations. Therefore they are not primarily character building.

In other words, the whole process must be reversed and the chief emphasis placed upon the application of the truth. The pupil will begin with the felt difficulty of the life-

situation and arrive at the principle at the end of the process. The inductive will in the main be used. This means a variety of training in moral activity as a basis for conduct principles.

If, as was suggested above, moral attitudes, ideals and interests are the controlling springs of conduct, then their cultivation must not be left to chance or accident with a vague assurance that they will emerge as by-products. They emerge, however, only in the laboratory of moral living where children are learning to live morally and where problems of conduct are seriously considered. By criticism, reconstruction, and modification of their own conduct and that with which they are familiar children develop attitudes, interests and convictions that become pattern controls.

Children must actually engage in character building. Study *about* character or being told what the right standards of conduct are does not make for development of character. In fact the exact opposite may and frequently does result. Children must be led to arrive at their own conclusions through a properly arranged process. First there must be free expression and then sympathetic guidance.

One of the most illuminating things to do from the point of view . . . is to observe the way the child learns in the home. Here is a case of directed training. To be sure, it is not so directive or intensive as the school ought to be, nevertheless the child learns a great deal during the pre-school period, perhaps as much as or more than during the elementary school period from six to fourteen. And this is done with a minimum of instruction or formal teaching so conspicuous in the typical school. In the home the child enjoys great freedom, follows pretty largely his own interests and lives as a responsible member of a democratic group.

Very definite needs exist; certain satisfactions are desired. Such are, for example, communication, bodily necessities and responsibilities of group life. "Necessity is

the mother of invention." The child naturally learns to talk because it is useful and necessary to express his desires and wishes. And he learns with marvelous facility. Many of the difficulties of acquiring a foreign tongue in school do not seem to be present. The child acquires the moral standards of the home in the same way. The difficulties that are encountered are mastered as they arise. The parent provides such modification of his normal activity as seems necessary. So here in a laboratory of elementary living the child is moulded and fashioned.

2. Reasons for Moral Instruction[1]

The necessity for moral instruction will be obvious to any one who notices the thousand and one acts of impropriety or inconsiderateness—to use no stronger words —performed by his fellow-men, and then asks himself: "Do not many of these acts spring from ignorance, thoughtlessness, prejudice or delusion?" In other words, "Is there no element of insight (or moral perception) in good conduct?" The fact that some evil acts spring from weakness of will does not overthrow the other fact that many spring from weakness of a different kind. I have on several occasions asked the above question of eminent educationists, some of them opponents of direct moral instruction, and I have never received a negative answer; still, as already indicated, there is a widespread prejudice against what is called "mere instruction," the objectors failing to realize that if many evils spring from ignorance, thoughtlessness, prejudice or delusion, such evils *can* be removed by instruction, even if other evils remained. . . . "We have too much underestimated the virtue of knowledge," and the recent anonymous writer, "Kappa," urges brilliantly, "Let Youth But *Know.*" As this depreciation of knowledge prevails in many high educational circles, there is nothing surprising in its prevailing when the prob-

[1] Hayward, F. H.—*Moral Instruction and Training in Schools.* London: Longmans, Green, and Company, 1909, pp. 15–18.

lem of moral instruction arises. The underlying fallacy is that the "faculty" of the will is separate from the "faculty" of knowledge or insight and cannot be influenced by it. That consciousness or conscious reflection can work downward into the developing organism seems largely ignored, not only by the conventional depreciators of knowledge, but by some academic expositors of the results of child study. But take even some ridiculously simple instances of conduct—such as the careless throwing about of orange-peel, or the habit of promiscuous public spitting that prevails among many working-men; if all the scientific students of education in existence said that instruction was useless in such cases they would be wrong. Instruction *does* help to correct moral thoughtlessness. There is more science in the maxim, "Evil is done from want of thought as well as want of heart," than in most of the utterances we hear on this subject.

In the well-known work on child study, Kirkpatrick's, we are told that "formal statements and the discussion of general principles of morality are valuable as giving youth clearer and better standards of action." This is perfectly obvious, and would not need to be mentioned except that it seems so often forgotten.

For the same reason Dr. G. Stanley Hall, in his *Youth,* recommends "talks" on a list of moral subjects; such talks would be "nothing more nor less than conscience-building." "The higher intuitions . . . are only made definite by such talks." Possibly a solution of the present problem may be found along these lines; the apparent formality of a "lesson" being avoided, and yet all the essential elements of "systematic moral instruction" being preserved in a series of ostensibly spontaneous "talks."

If it be said that we may "see the better and yet follow the worse," and that therefore moral instruction is a feeble agency, the answer is that there is a least considerable doubt (*vide* Plato) whether we really "saw" (i.e., apperceived) the better we should "follow the worse." The difficulty is to make us "see." But this difficulty will not

be removed by avoiding all moral instruction, but by using every resource that the pedagogy of the future can supply in order to give moral insight. Merely "verbal" knowledge may be feeble indeed, as it is not genuine knowledge; the latter is probably indissolubly linked with conduct.

That there is a *prima facie* case for direct moral instruction seems indicated by various independent attempts to introduce moral instruction on single subjects. I have noted the following attempts during the last few years: Kindness to animals, dangers of gambling . . . dangers of smoking, value of temperance, thrift, courtesy, civics, and lastly patriotism. I would also refer in passing to the fact that many educationists . . . have traced some sexual evils to "ignorance," and here again there are proposals of instruction. If these attempts have severally any justification, it is hard to see how the definite recognition of direct moral instruction can be regarded as a retrograde step. . . .

3. A Need[1]

. . . What we need in education is a genuine faith in the existence of moral principles which are capable of effective application. We believe, so far as the mass of children are concerned, that if we keep at them long enough we can teach reading and writing and figuring. We are practically, even if unconsciously, skeptical as to the possibility of anything like the same assurance in morals. We believe in moral laws and rules, to be sure, but they are in the air. They are something set off by themselves. They are so *very* "moral" that they have no working contact with the average affairs of everyday life. These moral principles need to be brought down to the ground through their statement in social and psychological terms. We need to see that moral principles are not arbitrary, that they are not "transcendental"; that the term "moral" does not des-

[1] Dewey, John.—*Moral Principles in Education.* Boston: Houghton Mifflin Company, 1909, pp. 57–58.

ignate a special region or portion of life. We need to translate the moral into the conditions and forces of our community life, and into the impulses and habits of the individual.

All the rest is mint, anise, and cummin. The one thing needful is that we recognize that moral principles are real in the same sense in which other forces are real; that they are inherent in community life, and in the working structure of the individual. If we can secure a genuine faith in this fact, we shall have secured the condition which alone is necessary to get from our educational system all the effectiveness there is in it. The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with moral possibility.

4. The Need of a Profounder Insight into Character[1]

. . . Before we get very far with improving our house of wisdom we shall have to deepen our knowledge of child nature and of the laws of its development and gain a profounder insight into what we mean by character. This improvement will come in part in the old-fashioned way shown by those fine souls like Pestalozzi, Froebel and Jane Addams who have put their honest minds in touch with growing life and told us what they have thought out. But most of all it will have to come from the laboratory work of technicians who are observing, experimenting and analyzing under controlled conditions the types of behavior that we call moral. Within two decades these experts have shown us more about mental skills, for example, and how to acquire them than human beings were able to learn by ruder methods through all the preceding centuries. These technicians are moving now into this newer

[1] Starbuck, Edwin D.—(Head Department of Philosophy and Director Institute of Character Research, University of Iowa), *School and Society*, 20: 101, July 26, 1924.

and more difficult field of research. There are now no fewer than two hundred of the best minds in America who are attacking by the refined methods of science this more intricate and far more important world of moral values, what they are, how they arise and how, if at all, they can be cultivated. Due to the successes already achieved and in sight, we are just now entering upon a great new era in which we are acquiring a knowledge of the hidden springs of conduct, and unexplored reaches of personality, the nature of this hitherto indefinable thing called character.

Within a few years we have gained such control of growing things that it is easy to adapt the peculiarities of plants and animals to new environments and even to create, at will, new varieties. We are not gaining conscious control of human development. The future of humanity, the destiny of nations, the direction of human progress, are in the hands not so much of makers of laws or captains of industry as of teachers who are shaping the citizenry of the world. We shall be able to meet this challenge only as we keep our horizon clear, our purposes pure, our ideals high and our zeal for fuller knowledge unabated.

5. The Moral Problems of the College[1]

. . . It is found that in large institutions about one-third of the students study because they like it; one-third study because they see some vocational end; one-third are in attendance because of the various affairs connected with the college, such as the social life, fraternities, and athletics. With this last third little can be done. . . .

The moral problems of the college center around the third who do not come for any real purpose. Many of the faculty members do not care enough for the individual students. They assume that the college student is old enough to know his own business and that he should be

[1] Jordan, David Starr.—(President Emeritus of Leland Stanford Junior University), (Synopsis) *Proceedings of the National Education Association,* 49: 426, 1911.

allowed a free range. This attitude is not right. The faculty must not bow to the morals of the student body nor the morals of any individual student. If individual help and advice fails to induce the student to right action he should be sent away from the institution and not allowed to menace the welfare of the other students.

6. The School as Character Builder[1]

It is a lament frequently heard today that the school does not develop *character*. The lamenters are apparently disposed to think that there is some special course and technique of education by which character can be developed, analogous to courses and techniques by which the youth may be trained in languages or mathematics or natural science. This is a fallacious assumption. A character is the entire organized and dynamic individuality of the self. A character is developed in the entire give-and-take of interplay between the organism and its entire physico-social environment. The beginnings of the development of character are made in the home. During the school period the development continues in the home and among one's playfellows, as well as in the school. After the school period the development continues in the activities of the vocation and recreation of the individual.

So far as the school is concerned, character is developed through honest and thorough work in all the subjects studied, as well as in the playtime. There is no single character-developing subject. The character of the pupil is not being developed in self-respect, sense of duty and satisfaction in good work, when the teacher does the work for the pupil and the pupil simply passively accepts and repeats what he is told. A character development is being hindered when the parents think the child should not study any difficult subjects. It is to strike at the very roots

[1] Leighton, Joseph A.—(Professor of Philosophy, Ohio State University), *The Individual and the Social Order*. New York: D. Appleton and Company, 1926, pp. 532–534.

of character building when, through local political pressure, teachers and principals are expected to pass, with high grades, pupils who have been allowed to drift along, doing little or no work. The fundamental causes of the failure of the schools to develop strong character lie in the absence in the community of regard for intellectual integrity and honest work, in the widely prevalent feeling that anything does if it can be gotten away with, that it is quite all right to get something for nothing: in this case to get a certificate of graduation without doing any real work for it. To play fast and loose with the school work, to have no standards honestly maintained, to give certificates where the work has not been well done, is to undermine the very foundations of morality. Intellectual immorality, slackness and dishonesty are the most insidious and widespread forms of immorality, slackness and dishonesty. How is a child being prepared for honest and thorough workmanship, loyalty, self-control and self-respect if its very mentality, the intelligence, its highest capacity, is treated with disrespect or indifference in its school years?

Assuming a healthy *esprit de corps* or school morale, in what ways does the curriculum contribute to the development of the right ethical spirit? The love of truth, *the intellectual conscience,* is cultivated by insistence on precision and thoroughness in the work done. The study of mathematics, languages, history and the natural sciences is all good means to this end. There is probably no greater need in our society than that the individual should learn, until it becomes part and parcel of his mental being, the moral responsibility involved in intellectual work. Dishonesty, due to slovenliness, inaccuracy and pretension to knowledge that one has not, is just as bad as commercial dishonesty and it is much more prevalent. A pretender and bluffer in things intellectual is just as antisocial and immoral a being as a liar. In fact, he poisons the well-spring of truth in himself.

7. The Morals of Modern Youth[1]

One of the most appalling facts in our social order is the prevalence of crime among the young people. The crime records show that the majority of lawbreakers are from eighteen to twenty-two years of age. From all parts of our Union reports indicate that youth is the criminal age.

The remedy for this condition is to find the cause or causes underlying it and to direct our energies to remedial measures. The causes may be grouped under three heads: too much commercialized entertainment, lack of parental interest and authority, and need of religious atmosphere and education.

It is natural for youth to play. This instinct is seen in all animal life. The lambs on the hillside and the colts in the meadow both testify to the play life of youth. Boys and girls need to play. They must have recreation and entertainment. Business knows this characteristic of youth and has capitalized it. We see evidences of it in dance halls, poolrooms, and movie theaters. Business has too often built its program on the principle of obtaining financial returns. It has ignored the element of character-building and therefore lowered the standards of recreational life.

A survey has been made of 37,000 high school students in seventy-six cities of our country in order to find out the number of times per week boys and girls attend the movies. In their magazine regret is expressed over the fact that these young people attend the movie on an average only about once per week. The movie magnates are interested in obtaining more frequent appearances at their shows. Their audience is composed of people between the ages of ten and forty-nine; one-third of them are under nineteen. Hence the appeal to high school boys and girls.

What we need is to take the money-making interest out of entertainment and place it upon the principle of

[1] Sherwood, Henry Noble.—(State Superintendent of Public Instruction, Indianapolis, Indiana), *Proceedings of the National Education Association, 63*: 133–134, 1925.

character-building. To do this churches and schools must become in part responsible for it. The home, too, must take its place as a producer of wholesome entertainment. And above all young people themselves must be taught to entertain themselves. There is the appeal of art and nature, of music and reading, and that most charming work of culture, conversation. We need more walking and less driving; more outdoors and less indoors; more entertainment leading to character and less entertainment leading to financial reward. When we have this appeal to young life, the boys and girls will be led away from crime instead of into it.

The second cause of moral delinquency in youth is the lack of parental interest and authority. The pressure of business, the call of society, and the ease with which the usual home interests are transferred to outside agencies have tremendously broken down the home influences. When we recall the paramount place which the family holds in our social order we see at once that fathers and mothers must make home the most attractive spot on earth, and that they must exemplify the virtues of pure manhood and womanhood. No institution is as important as the family. All others must rest on it. We could dispense with the others; we could never dispense with home. On the home rest the reproduction of the race and the establishment of those elemental virtues on which a well-ordered society rests. Here the ideals and principles that play such an important part in after life are fixed.

It is because parents have failed to preserve the home as the anvil on which to beat out the elements of high endeavor and righteous achievement that our young people constitute the class from which our criminals come.

The third explanation for the frequency of crime among our young people is the lack of religious education among our people. The recent survey of Indiana Sunday schools shows that ninety-two per cent of our boys and girls have dropped out of Sunday school by the time they reach the age of twenty-two. It is a strong fact that the criminal

age is the non-going to Sunday school age and non-going to church age. Protestants in Indiana give, on the average, twelve hours of religious instruction annually to their children. Sixty-two per cent of Indiana's population are not connected with any church. So long as this situation exists our youth will not be saturated with that moral and religious teaching which sends men and women out to do their part as law-abiding citizens of America.

8. Moral Education Again to the Front[1]

The public and the press have been not a little concerned, in their spasmodic fashion, over juvenile delinquency and crime, and especially the alleged increase of this evil, even, so we are told, to the magnitude of a "wave." The press has been much inclined to throw blame in two directions: first upon the rising generation itself, a little as though it was possessed of some new twentieth century or post-war devil; and second upon the school, because it does not lay sufficient stress upon the moral element in its instruction. . . . I desire to offer first some facts, and then some pretty clear inferences from the facts, on this urgent and vital question, dealing with three salient features involved—first, the roots of juvenile delinquency and crime lie not in the school at all, and still less in any moral turpitude of the rising generation; second, that the method of instruction in morals, which seems so simple and effective to most laymen, is in reality hedged about with perplexities and has shown little evidence of possessing educative potency; and third, that the campaign for the moralizing of the rising generation must begin in the world of action and not in the school.

Nothing in this article is intended to reflect in any unfavorable way upon the comparatively quiet and unobtrusive movement now under way among professional educators, especially under the lead of the National Ed-

[1] Sisson, Edward O.—(Reed College), *School and Society,* 21: 543–548, May 9, 1925.

ucation Association, for more effective moral education in the schools. This movement is all to the good, for it is endeavoring to proceed along lines of painstaking observation and experiment and with as much scientific accuracy as possible. I should cherish the hope rather that this discussion might clear the ground somewhat for the fuller success of the movement in the profession itself.

I

First, then, the question of juvenile delinquency and crime, that is, the problem of those of our children who seem to have most "wrong with them"—the boys and girls who get so far along on the wrong road as to fall finally into the hands of the law. It is the apparent increase in the numbers of these young delinquents which more than anything else is responsible for the heightened interest which the public feels just now in moral education. No one need be in the dark as to the main causes of juvenile delinquency, for they have been abundantly revealed by a host of reports of juvenile courts, probation officers and reformatory institutions. These reports do not for a moment justify the expectation that any program of moral instruction in school or out is the remedy for juvenile delinquency, for the simple reason that the causes which they reveal have in the main no relation to the moral instruction of the children concerned.

What are these causes? Three stand out from all others. The first is *broken homes:* from sixty to eighty per cent of juvenile delinquents have: (1) both parents dead; or (2) one parent dead; or (3) parents divorced or separated; or (4) one or both parents vicious or criminal or seriously defective. For example, in 1916, the Illinois State Reformatory had 568 cases, and sixty per cent of them fell in the first three of the above classes; Dr. William Healy, of Chicago, reports on 1,000 cases, of which 498 fell in the same three classes; and he reports on another set of 823 cases of which 556, or over sixty-seven per cent,

came from defective homes; in 1916 the Idaho Industrial Training School had 202 children, of whom seventy-eight per cent came from defective homes, as shown by court records. How many of the other twenty-two per cent came from homes defective but not bad enough to get on the court record? No one can answer that question, but those who are in closest contact with such work doubt if any of them came from really good homes. Thus from the grand total of 2,593 delinquent children, 1,569 come from homes officially recorded as broken; what a tragic light this sheds on the real causation of juvenile crime! It is evident that the remedy for this condition is not primarily education: it is the rehabilitation of these homes or the removal of the children to better environment—both mighty difficult tasks.

The second outstanding cause is *mental and physical abnormality*. Out of Healy's 823 cases he assigns mental abnormality as major cause in 455 of the cases, physical abnormality in forty cases, a total of 495 cases or a shade over sixty per cent of the whole number. But note that he assigns these two conditions as minor causes in 135 and 233 cases, respectively, making a total occurrence of these two conditions of 863—that is forty more than the total number of children, due of course to the fact that there were forty more children who had *both* these types of defect than there were children who were *free* from both!

The third of our three causes is the *slum,* using this word in the widest sense, to denote any region where human beings live under demoralizing or unwholesome conditions. These regions, especially in our great cities, are the very breeding places of juvenile delinquency and of crime in general. No one who knows what these conditions are like can resist the conviction that nothing but an angel could grow up in such districts without becoming addicted to vice and evil habits; certainly a vigorous and dynamic lad is foredoomed to conflict with the police and to antagonism against the social order. If anyone doubts this, let him read Jacob Riis's *Battle with the Slum,* or the

Russell Sage Foundation's *West Side Studies* on boyhood and lawlessness and the neglected girl.

These are the outstanding causes, but behind them all looms another, about which we yet know little, except to be sure that it is there and playing a mighty rôle: this is *heredity*. Healy assigns "hereditary defect" as a contributing cause in 502 of his 823 cases. But he refers here to specific defects found both in the child and his parentage: the main trend of scientific opinion would assign a far greater place to poor hereditary equipment; it would also see in hereditary defects *as found in the parents* the underlying cause of the three evils which we have listed above: for the broken home may often be due to hereditary defects, mental and physical abnormality of the children is still more likely to be, and the inferior regional environment is a reflection of the hereditary inferiority of the stock inhabiting the region. Bad heredity and bad environment form the most vicious of all vicious circles; the individual drifts into the slum as a result of low hereditary endowment, and his low endowment helps to sink the slum lower yet.

It is true of course that the "gilded youth" also furnish their share of delinquency and crime: we are in no danger of forgetting this so soon after the hideous Leopold-Loeb case. This contingent, however, is a mere trickle in the great stream that flows through juvenile courts and into reformatories, and cannot be thought of as in any way characteristic of the main problem. Suffice it to say that instruction or the lack of it has as little to do with the middle or upper class delinquent as with their less fortunate comrades from slums and broken homes. There is good reason to believe that *wealth and luxury* are no less antagonistic to the truest moral development than poverty and destitution. One may well hazard the guess that if any power on earth could have snatched the two Chicago boys from crime, if not from perversion, it would have been a normal human childhood and youth, lived in moderate circumstances, with privations to endure and

burdens to bear, and the steady prospect of working hard for a living, like the vast majority of their fellow-Americans. However, on this one can only surmise. Certain it is that nothing as abstract and mild as instruction would have availed.

Thus the campaign against juvenile delinquency is primarily a battle for better homes, for decent living conditions, playgrounds, wholesome recreation and hygiene, both physical and mental. It reaches beyond this into the great new project of eugenics: of averting the birth of children foredoomed to failure and crime, and encouraging the birth of those equipped physically, mentally and morally for the great energic enterprise of life. This is the way to lay a foundation for education and especially for education for character.

II

The campaign is on particularly for *moral instruction*—that is, the formal teaching of right and wrong. This is not new: moral instruction has been practiced in schools from time immemorial; France has had for more than forty years the most thorough and systematic "moral and civic instruction" ever worked out; Germany has had for centuries the most thorough and systematic religious instruction ever worked out; yet do we want French or German morals instead of our own? By all means let the campaign for character and righteousness go on; let the schools do more and do it better; but let us not be blind to the experience of others, nor put our trust in measures which have been tried out and found wanting; let us try to be sure we are right before going ahead too fast.

It is totally mistaken to suppose that educators in this age or any other have just "lain down on the job"; it is quite true that they have often given up in despair because their best endeavors and the wisest methods they could find or devise proved ineffective in the supreme educational task of engendering moral character.

The school has always taught and practiced a higher morality than the outside world would accept or even tolerate: so of course has the church to an even greater degree. It is a place where kindness, courtesy, industry, honesty are prevalent, and breaches of them are rare. Its language knows nothing of the profanity and obscenity which so often mark that of the outside world. It has its faults and defects, neither few nor unimportant, but they do not lie in the direction of crime or lawlessness. Teaching children what is right is the least of the task: the truth is they usually know that long before the teacher could tell them; the problem of character culture is getting people to *want* to do right: and no mere talk, however lofty and true, will accomplish that.

The truth is that the school is even now "too good." A story of real life will illustrate. In a certain high school a lesson had been given on the duties of citizenship; loyalty, honesty, devotion to laws and constitution were inculcated; particular stress was laid upon the duty of the voter and the officeholder to act with an eye single to the common good and in strict accordance with both the letter and the spirit of the law. The next day some of the boys reported to the teacher that their fathers said that such talk "was the bunk," and that nobody could get on in the world, either in politics or in business, on such idealistic and visionary principles. This little incident could be matched by almost every teacher of civics or morals in the land; its significance is as wide as the world; and it points to the crux of the whole question in moral education.

Consider the advice given by Judge Gary in a recent number of a popular weekly:

> Pupils and students should be taught in plain and simple language, and by agreeable methods, that worthy achievement and real success in every department of human activity depend upon good character . . . that one must be unqualifiedly loyal and honest—loyal to Almighty God and His precepts,

> to the country, its Constitution and laws, to home and family and friends; honest in every act, word and attitude.

These are high-sounding words, but words alone do not educate anybody, least of all in the realm of morals. This sort of "moral instruction" has been practiced for centuries, and has been found wanting. If there are in this direction any "plain and simple language" and any methods, agreeable or otherwise, which have not been tried, I do not know what they are, and shall be surprised if Judge Gary does. Why, it was common for boys in German schools to turn the religious instruction into jest; they learned it, because it was obligatory, but they scoffed at its pious precepts and lofty admonitions. If we do not exercise the greatest care, we may get a "moral instruction" which will likewise be turned into ridicule, and add to the plague of cynicism which is sapping the moral foundations of our national life.

It is useless, and probably pernicious, to impose upon helpless children a set of morals widely divergent from those that dominate the world in which they must live, without at least opening their eyes to the existence of the conflict. Let us look facts in the face—for these very children, once grown a little older, will assuredly do so themselves. How shall an American business man preserve "unqualified honesty" himself in prescribing for children in school such high-sounding words as "loyal to Almighty God and His precepts"? To a Christian country, as we call ours, the precepts of God are those of the Sermon on the Mount and the Last Judgment: shall the teacher inculcate in the minds of the children the radical doctrines of Jesus concerning riches? Shall we really strive to convince them that "it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of Heaven"? Shall we teach them that if one strikes them on one cheek they must turn the other, that if

any man takes their cloak they shall give him their coat also? Who does not know that even the churches and Sunday schools do not teach these essential doctrines of Christianity with anything like "unqualified honesty," but find it necessary for the most part either to pass them over in silence or to use much ingenuity to explain them away? How shall we reconcile the extreme pacifism of Jesus with the intense animosity and bitter persecution with which the ruling public opinion of the country, and indeed of all so-called Christian countries, meets the milder pacifism of the opponents of war?

The children are to be taught also to be "unqualifiedly loyal" to the Constitution and the laws; but what if a teacher in a Pennsylvania or West Virginia mining town should stress the constitutional guarantee of freedom of speech, press and assembly, at the time when meetings of miners were being broken up by the police? Is that, or is it not, being "unqualifiedly loyal" to the Constitution? And if that teacher happens to be honestly convinced that the Constitution is being violated by such suppression, shall he be "honest in every act, word and attitude," in and out of school, and if so how long will he be in possession of his job?

These are uncomfortable questions, even to ask; yet we must ask and answer them before we can proceed with this kind of moral instruction, for in practice we have to be specific; we cannot merely repeat smooth-sounding phrases; moral education seeks to influence conduct, and conduct is always definite and particular; a man must be "for or against" things when he acts, and that is where the rub comes in moral instruction. The purpose of the questions is not at all to pass verdict upon the particular moral decisions involved, but only to set forth graphically the practical difficulties which hedge about the school and the teacher when we undertake to "teach" these virtues of honesty, loyalty, good character. Two and two make four, out of school as well as in it: but loyalty to the Constitu-

tion means one thing to Mr. Gary and another to Mr. Gompers, and the American school is simply compelled to consider both of them in its procedure.

The fact is that *in morals the world is always educator-in-chief,* and brooks no serious interference with its standards of right and wrong. School, church and even home play subordinate rôles; they cannot even teach what they will, for the world holds the lash over them; and the world amends and vetoes their results without ruth or mercy. This is true for good as well as evil; the best virtues which the school can nurture are but feeble compared with the robust and strenuous virtues of the world of action, just as the depravity and wickedness of the world make the petty vices of the school pale by comparison.

These are the facts we must reckon with when we set out to plan a program of moral education for the school; to leave them out is to attempt the play without Hamlet, and end in mere futility.

III

The most indispensable change needed in the case of moral education is a *change of venue:* we must move the main battle from the quiet precincts of the school to the energic and often stormy arena of the world of action. The primary task is not with children at all, but with men and women, with the generation now in power, ruling the world and setting its standards of right and wrong. The world is the Supreme Court in practical ethics, and its decisions are final; the school may teach "unqualified honesty," but the world will substitute its own much qualified "honesty the best policy"; the school may teach "absolute loyalty" to the Constitution and the laws, but the world will show the young citizen which laws are to be observed and how the others may be ignored or evaded; the school will invite the child to drink the higher joys of art and literature, but the world will drench his soul with lust, sensualism, jazz; the school will indicate the nobility

of service, but the world will shout from every skyscraper and every news-sheet—"Put money in thy purse!"

Thus the world *re-educates* vigorously and usually with much success: too often the moral ideals which the school has inculcated prove but a house of cards in the wind when brought into conflict with the forces of adult life, in society, in business and industry, in politics. This rough re-education of the world does not wait until the child leaves school, for often the social environment and sometimes even the home play havoc with the idealism and lofty principles of the school's moral instruction.

The world wins all the battles on moral issues, and ruthlessly conquers or crushes those moral teachers who oppose it. Consider Jesus and Socrates; they would not surrender or even compromise, so they died the death; and many, great and small, have suffered similar fate. True, the moral issue ends by winning the war: but it is the world and not the school which turns about, reverses its own batteries, champions the cause it was fighting, and sets a new standard of right. Consider the slavery issue in the United States: as long as slavery was an established part of the world of action, schools and churches taught that slavery was right; after the world reversed its judgment, there was no need for the schools to teach anything at all about it. Against these decisions of the world all the good words of codes and moral exhortations are as but breath. The supreme need in moral education today, and therefore in the struggle for righteousness, is the enlistment of the world of action in the task of *cleaning its own house* and profoundly improving its own conduct and character. This is the paramount issue: it will prove but folly to attempt to substitute something else in its place.

It is fortunate that the outside world is wakening to the emergency in moral education: it may prove beneficial to the educators to be spurred by popular demand to greater efforts in their own field. But most vital is it that the world should discern its own great opportunity and play its own unique and decisive rôle.

It should not be necessary to say that the school must keep on performing its function, and make the most earnest and intelligent efforts to better its program and methods. But this is not the place to discuss the function of the school. Only one remark I make here, because it is relevant to the main theme: even in the school it is *action and not words* that play the decisive rôle in moral training. Within the schoolroom itself it is mostly the spirit and morale of the little community of learning that stimulates good conduct and fosters good habits. Probably the most potent of all is the "rushing stream" of so-called student activities—athletics, society affairs, fraternities, campus politics and journalism. In this field too often the hands of alumni and former students reach back from the world of action and mould college conduct after the corrupt fashions of the world. Feeble indeed are the forces of deans and professors to combat these potent influences.

Men of the world—business men, editors, politicians, captains of industry, leaders of labor—and women in places of influence and power—can serve the cause of character and of righteousness most effectively and most valiantly by turning their batteries upon the entrenchments of unrighteousness in the world of affairs: upon heartlessness in economic relations, upon subtle frauds and impositions in business, upon the unspeakable selfishness and meanness in politics by which the very name of patriotism has become a stench in men's nostrils, upon formalism and insincerity in the sacred precincts of religion; and most of all upon the well-nigh universal worship of money and power which is the master foe of character and righteousness.

Then may the school take hope in its modest and probably rather easier task, of fostering in the children those native human impulses of honesty and loyalty and love which are the fountain head of all character and all beauty of life. We still have much to learn from Jesus' saying about children, that "of such is the Kingdom of Heaven." The first lesson is the one this paper has striven to express;

that the main battle against sin is to be fought among men and women, and not among children. It is only *after* reckoning with this part of the problem that the moral education of children, and especially moral education in the school, can be either understood or successfully carried on.

9. The Obligations of Citizenship [1]

There is an even more dangerous and insidious revolt than the one against knowledge. It is the disregard for law. Before the war we knew that new moral standards were required. Since the war the need of new moral standards has become more imperative. When men elected or appointed to high office betray a public trust in the interest of personal gain we have an illustration of a lack of moral responsibility. When innocent men are made sacrificial offerings on the altar of bitter political partisanship, we have an illustration of a lack of moral responsibility. When men sell the necessities of life so that the public becomes the victim of profiteering, we have an illustration of a lack of moral responsibility. When individuals or groups encourage the violation of law, we have an illustration of the lack of moral responsibility. No country can long exist half law-abiding and half law-disregarding. The people are being destroyed because of a lack of knowledge as truly as in Haman's time. New gateways to sin have been opened up. Fresh social parasites have been let in upon us. The battle cries of conscience of yesterday do not thrill the youth of the present generation. A new class of social Puritans must be reared and trained to deal with the problems of the present generation. Citizenship now, as never before, calls for intellectuality touched with emotion, for a sympathetic understanding colored with idealism, for a rational consideration of the problems of democracy actuated and motivated by a keen sense of moral obliga-

[1] Coffman, Lotus D.—(President, University of Minnesota), *Proceedings of the National Education Association,* 62: 916, 1924.

tion. Truly, these are perilous times. The foundations of civilization are as yet insecure and citizenship in a true sense is still something to be attained.

10. Need of Moral Education [1]

. . . We are rapidly approaching the time when the masses of the people will take control of the government. In a republic, the masses have the votes to compel their will once sentiment in favor of a government by the people in contrast to the wealthy and the intellectuals gets firm hold.

In these changing times, education is the all-important factor in social control. The great masses of the people can be trusted to take increased responsibility in the government provided education wins their loyalty to the civilization ideals in which the intellectuals of the nation believe. Public education ought to adjust itself to the needs of the times, and seek to turn out a product in boys and girls and young people who believe in the fundamental objects in life in which the intellectuals of the nation believe. Unless education succeeds in winning loyalty to ideals, instead of merely teaching reading, writing, figuring, good health and working, there will be a revolt against education and the higher intellectual classes when the masses of the people take control of the government. Unless education succeeds in winning loyalty to ideals, there will be a curtailment in the near future of funds for all education save the simple elementary branches and the practical undertakings of life. Eating, sleeping, wearing clothes, having families, keeping warm, and amusements will be the objects of life and the basis for decisions as to what is worth while in education, unless the true and higher ideals of life can be inculcated by education. It is folly to neglect the character education element in public education. Effectiveness in inculcating high and true motives in the masses of the children of the nation is essential to

[1] Fairchild, Milton.—(Chairman National Institute for Moral Instruction), *School and Society*, 7: 165–166, February 9, 1918.

the stability and future of American education and the welfare of the nation.

11. Teaching of God in Colleges Is Needed[1]

American colleges will fail in their duty in moulding the future manhood of the country unless they inculcate in the youth a religious inspiration instead of mere book learning and a sordid desire for wealth. All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality.

While conceding the great value of schools which offer practical objectives, such as this agricultural college, more is to be expected of American educational institutions. . . .

America has been seeking knowledge which could be turned into dollars and cents rather than for that wisdom which would guide us through eternity. Our colleges will have failed unless they are able to inspire their students with a broader understanding of the spiritual meaning of science, of literature and of the arts.

A careful investigation should be made from time to time, not with the thought of reducing the country's educational bill, but to make certain the community is receiving full value. While we should emphasize the need of more spirituality in education I do not underestimate the value of scientific training. The day of exact application of scientific knowledge is here and the nation which neglects it faces failure. . . .

We have been driven by necessity to give a great deal of attention to subduing the forces of nature. It has been necessary to create anew on this continent all of the instruments of civilization. We have had our cities to build,

[1] An address by President Coolidge dedicating the Lincoln Memorial Library of the South Dakota State Agricultural College. September 10, 1927.

our highways, our railways and our canals to lay out, our mines and manufacturing to put into operation, our banking and commerce, as well as our agriculture, to organize, and our political and our social problems to solve. All of these have made necessary a great supply of material resources for their creation and support. . . .

I cannot conceive that the object of Abraham Lincoln was merely to instruct men how to raise more corn, to feed more hogs, to get more money, to buy more land, and so on in the expanding circle as the story goes. Of course he wanted to teach men to raise more corn, but his main object must have been to raise better men. . . . Unless our halls of learning are real temples which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our Nation must rise to a higher realm.

There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power. Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature and of the arts. Unless our college graduates are inspired with these ideals, our colleges have failed in their most important function and our people will be lacking in true culture. . . . Our colleges must teach not only science but character. We must maintain a stronger, firmer grasp on the principle declared in the Psalm of David and reechoed in the Proverbs of his son, Solomon, that "The fear of the Lord is the beginning of knowledge."

PART III

PART III

THE BASIS OF CHARACTER TRAINING

A MORE thorough and adequate knowledge than is now available of the laws and principles underlying character training must be forthcoming. Further scientific information is needed concerning the nature of morality. We are apparently not clear in our conception of what constitutes morality. Also scientific knowledge is wanting concerning the original nature of the individual who is to receive the training, and the extent to which the original nature of the individual is susceptible to modification.

When this information becomes available and disseminated we will have a more scientific and hence a more satisfactory basis for character training.

1. THE PSYCHOLOGICAL BASIS OF MORAL EDUCATION[1]

The factors in moral education.—In order to lay the psychological foundation for the matter of moral education it will be necessary to glance a moment at the factors entering into any single case of moral education. We must consider at least the teacher, the pupil, the morality taught and the method of teaching. These factors are in themselves by no means simple. They almost immediately break up into several minor parts. . . .

The paradox of moral training.—The popular notion of

[1] Holmes, Arthur.—(Dean of the General Faculty of Pennsylvania State College), *Principles of Character Making.* Philadelphia: J. B. Lippincott Company, 1913, pp. 289–295.

moral training loosely concedes it to be the process of making children good; or to express it a little more accurately, the process of forming good habits in children. But real morality . . . depends upon the presence of an intention in the mind of the agent at the time of his act. Such an action or reaction alone cannot be called moral. Of all the human reactions—automatic, reflex, instinctive, ideational and habitual—only the fourth class are moral. All the others are indifferent or a-moral. Ideational action is the same as voluntary action. Moral action must be free action. By that we mean that it cannot be controlled by the will of another. But if such action cannot be controlled by the will of another, how can we form "moral" habits in others? If we form his habits we *make* him repeat certain acts. He is not free. And as soon as his action becomes habitual it ceases to be moral action at all. Moral training, therefore, as it is ordinarily conceived and attempted, is self-contradictory and wholly impossible; and failing, as it does, to carry out the real intention of the moral teacher, is itself "immoral."

A psychological confusion.—The ground for this confusion is partly ethical and partly psychological. The latter is almost necessarily bound up with the fact that hardly any act of any rational creature is purely automatic, reflex, instinctive, ideational or habitual. Even the rudimentary efforts of children grown to a stage of fairly developed consciousness merge the distinctive characteristics of these reactions so inextricably that it is almost impossible to analyze the different parts. Now and then, it is true, a portion of the total action does stand out with enough prominence to be seen and examined. The man—just "sworn off"—who lights his pipe and puts it into his mouth while wholly absorbed in some business problem, two friends walking in deep conversation, the musician who plays while talking, Dr. Carpenter's colonel who swore habitually for years, broke the habit, but fell into it again entirely unconsciously while reviewing some troops in his old environment—these furnish exceptional examples of al-

most pure habits. But to hold a person under such circumstances responsible for breaking his vow of abstinence, for a misstep, for a false note, or even for the oaths seems to depart from the ordinary rule of moral responsibility, because the agent is neither free nor conscious. Yet we all recognize that somehow and somewhere we must hold people responsible for such acts and must find a way to break such habits especially for children. To say that an act is morally right because a man does not think when he does it, is one degree worse than saying it is right because he thinks it is right.

The confusion explained and removed.—Such confusion as this, it seems to me, can be cleared up by keeping in mind two distinctions we have already made. The first is the essential difference between real morality and social conduct. What one person calls moral is not necessarily the same thing that society calls moral. The individual decides that an act is moral or immoral according to the intention he has in his mind; society calls an act immoral that is anti-social, that threatens established institutions and popularly conceived welfare.

The second distinction, closely allied to the first, is the psychological fact that only ideational or voluntary acts are truly moral. But as soon as any act or any mental process whatsoever has become a pure habit it has changed its psychic nature from ideational to habitual, from voluntary to non-voluntary; and hence, its ethical nature from moral to a-moral.

How the confusion affects moral training.—Some of this confusion has entered the field of moral education and not only greatly obscured its processes but has led to the fundamental paradox pointed out above. To chastise a boy for the *habit* of swearing because it is *immoral* is a contradiction in terms and in procedure, and hence, immoral in itself. To punish a boy for the *habit* of swearing because it is *anti-social* is sane and rational; but *morally right* only insofar as the punishment is actuated by a right intention in the chastiser. The punishment may be en-

tirely "right," i.e., socially; and so far as the punisher is concerned, at the same time, wholly "wrong," i.e., morally wrong. This practical difficulty can be cleared away by keeping in mind, first, the distinction between real morality and social conduct; secondly, the distinction between ideational reactions and others; and thirdly, by distinguishing between moral training and moral instruction. Moral training is one thing; moral instruction is another. The rules of moral training, therefore, must be distinct from the rules of moral instruction because they apply to distinct processes. Our earliest duty to the child is to give him proper moral training, that is, to fit him to his world by making his conduct social.

Moral training is the work to be done before twelve.—I insist therefore that the primary and almost exclusive emphasis upon moral education of children up to twelve years should be upon the formation of habits which fit him to his world—not, "Will he fit his world?" Or, "Does he fit someone else's world?" *Does* he fit *his* world? If he does fit it now he is in a fair way toward fitting it later on; and if he continues to fit it later on, the second-rate part of moral training has been as well accomplished as our poor machinery at hand usually permits. True it is that such training emphasizes conformity, conservatism, respectability and all such safe virtues of the smugly righteous; but in spite of it, I opine that heroes will arise who, regardless of the self-annihilation required, will break over established customs and drive the world a step or two before them upon higher planes of living. If, too, our suggested conformity saves some men from becoming martyrs and reformers, it will also save more from becoming criminals. Therefore, then I emphasize supremely the task of making social conduct by moulding the first reflexes of the baby into correct habits and by directing the blind instincts of the boy into proper channels of usefulness until he is at least twelve years old.

Not a teacher's first duty to inculcate morality.—Such a view will, at first sight, appear shocking to those who are

thoroughly imbued with the idea that it is a teacher's or parent's first business to "inculcate morality." It is not. It is a teacher's or parent's first duty to find out what morality really is. After that she must study child-nature. Then she should study how to inculcate morality . . . real morality lies in the intention of an act; it is subjective; it can be judged only by the overt act; and in the act society is chiefly interested. Instead of wasting time and nervous energy over intentions, the good teacher will aim to engender in each of her children such a body of habits that his conduct will be a predicable quantity, so that, for example, it will be infallibly known how he will react to the jam-cupboard, or the cash-box, or the casting of his vote. As far as intentions regulate and habituate this conduct they are important. . . . Beyond this, society has as little practical interest in intentions as we do with those of a horse that delivers our coal or milk, or groceries.

Codes adjust adults to their worlds.—To rejustify our emphasis in another way let us consider codes. These devices are just so many unconscious inventions of grown people made to fit men into their smaller, cellular worlds. Within these microcosms codes prescribe certain salubrious modes of conduct and proscribe certain others. Within well-defined spheres grown people accept their decrees as unquestionably right. A man who offends against them is guilty of unethical conduct. He is condemned by his fellows, loses caste. . . . On the other hand, one who scrupulously keeps the code of his world retains his eminent respectability within his little circle. . . .

2. Negative Versus Positive Morality[1]

. . . The real question is whether, after all, the moral condition of a soul that is narrow-minded, profoundly unintelligent and phlegmatic is satisfactory even though every prohibitory moral commandment may have been

[1] Hayward, Frank Herbert.—*The Meaning of Education.* London: Ralph, Holland and Company, 1907, pp. 25–26.

faultlessly obeyed. Do not our moral intuitions demand more than this; demand, indeed, that the soul rise far beyond the mere avoidance of profanity, impurity, and the like, into a region of real moral dignity; may become positively, and not remain merely negatively, moral? Can a stunted soul be morally perfect? Can a starved soul be morally robust?

The Herbartian answer is that, except in those unaccountable cases which occupy the same place morally as genius does intellectually—this is impossible. The stunted soul—the soul of the "fool" (to use the expression suggested by the reviewer)—may be quite capable of obeying prohibitory commandments, and if such obedience be an indication of moral perfection, then the "fool" can be morally perfect. But if, as the ancient Greeks believed, Virtue is more than this, and contains elements which, going far beyond mere abstinence, give fuller dignity to life, we shall be compelled to admit that the "fool" cannot rise to these heights; and we shall admit also that, if these elements are really excluded from the vulgar concept of Virtue, the concept requires, as Herbart says, to be *"expanded."* [1]

Experience and history have shown that it is a thankless and interminable task to discuss the definition of Virtue, and no such discussion will be here attempted. The only point for present consideration is that, in the view of the Herbartians, as in that of the ancient Greeks, the element of Culture or Wisdom is inherent in any complete concept of Virtue: man, in their view, is as morally imperfect, if this element be missing, as he is imperfect if unjust or intemperate. Asked to justify their inclusion of this notion, they reply that, being intuitionists who believe that moral notions carry, in the end, the marks of their own validity, they can but bid us clear the dimness from our eyes and the prejudices from our hearts, and ask ourselves

[1] Speaking in another connection, Herbart says, *"Hindrance of offenses is only good when a new activity continually takes the place of that restrained."* These words voice his whole system.

whether we can call a man morally perfect whose mind is undeveloped, whose outlook is narrow, whose interests are few, whose will is feeble and fickle.

It would be folly to deny that there have appeared exceptions to this rule; men of uncultured minds who have been endowed with subtle moral insight or with heroic resolution. There may be moral geniuses, just as there are scientific geniuses and musical geniuses. We cannot very well account for the latter; Herbartianism cannot very well account for the former. But what Herbartians urge is that a negative concept of Virtue is poor and inadequate; that a certain richness of mind is necessary for perfection of character; and that, if this richness is absent from a person, we may—in all normal cases—find not only that the moral ideal of the person is narrow, but that even the negative virtues are in danger. . . .

. . . Unluckily academic educationists consider the teacher's business is to form *character* somehow, but not by teaching, for "Virtue cannot be taught." Herbart had the sublime audacity, at the age of thirty, to say that the two tasks must be made into one if *education* was ever to be placed on a scientific footing.

3. Virtues Versus Virtue [1]

Character education is being taken seriously. The protestations which school men have so frequently made, testifying to the responsibility of public education for the development of ethical character, are finding expression in special courses, special forms of report and in special emphasis within extra-curricula activities. Yet in most of these endeavors there is a certain faint-heartedness. Educators seem more clearly satisfied that something ought to be done than that the common proposals will satisfy the need.

One feature of practically every proposed approach,

[1] Watson, Goodwin B.—(Teachers College, Columbia University), *School and Society*, 26: 286–290, September 3, 1927.

whether direct or indirect, whether concerned with teaching or with testing, is the assumption that character is somehow composed of virtues, traits and ideals. W. W. Charters has undertaken a very systematic study of the trait-habits, such, for example, as obedience, thrift, industriousness, neatness and honesty, which are involved in a good character. Others have planned courses of study, using stories intended to develop particular traits. Certain school systems specialize on sociability in September, obedience in October, neighborliness in November, and assign other such special emphases throughout the year. Thousands of Boy Scouts each week are announcing the doubtful observation that "a Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent." Teachers are asked to report on such pupil-traits as effort, coöperation and initiative. Tests are being constructed to measure traits such as honesty, trustworthiness, fair-mindedness, aggressiveness, perseverance and stubbornness.

A few moral and religious educators, psychologists, sociologists and philosophers have challenged the apparent assumption that character is a summation of traits. The protests have thus far made little headway against the traditional habits of speech. Yet it appears that the premise upon which character education schemes are so often constructed contains fallacies so serious as to invalidate much of the high-minded effort which educators are increasingly willing to put forth. Five major difficulties will be noted here.

(1) *The proposed virtues, traits and ideals never exist as units.* The boy who is courteous at home may be a bully on the playground. The girl who obeys the teacher's slightest glance may boldly defy Aunt Martha. The man who would close all the gambling resorts in his city may quite blandly buy and sell stocks upon a margin. The moral crusades of the world are not as a rule carried forward by the boys who proved handiest with their fists in the gang fights. These common observations may be

reinforced by the findings of the Character Education Inquiry, which indicate that children who cheat in one situation at school are not the same children as those who would cheat at home or in games or in a different school situation. Even so small a subdivision of the general field of honesty as "unwillingness to cheat" is not a unity.

Proponents of many of these schemes recognize this limitation and tend to stress the need for many experiences and for generalization. Yet in the very naming of the trait as an entity, there is an influence which makes it difficult for the ordinary parent or teacher to escape a misinterpretation. It is easy to believe that there is something inside which is strengthened by every honest act, and which functions wherever honesty can legitimately be invoked! Call all these many and various responses by one name, and it is hardly possible to escape the treatment of them as one. A fair analogy is at hand in the regular curriculum. Suppose, instead of teaching pupils how to read, write, add, divide, solve geometric problems, look up references, write poems and to perform each of the specific tasks of intellectual adjustment, educators were to abstract certain intellectual traits, such as the faculty of memory, of reasoning and imagination. Protest as they might that each of these abstract intellectual traits must be developed in many situations, it would be difficult to escape the unfortunate educational practices which link up with a faculty psychology. This would be the more true if tests, reports and appraisals of teaching efficiency rested upon ability to "strengthen" such abstractions.

(2) *The direction of attention toward character traits, virtues and ideals reverses the conditions which make ethical living possible.* Consider the contrast between the man who asks, "Have I shown myself generous this Christmas?" and the man who forgets himself in the consideration of the needs and wishes of others about him. The latter has an outward, objective, ethically healthy approach to the situation. He has at least the possibility of virtue. The former looks inward at himself and has the certainty

of priggishness. Coe[1] has well suggested that the child "obscures the moral goal by looking at his moral self." It seems highly improbable that the great servants of mankind have been men who were unselfish, courageous, honest or loyal, simply in order to acquire those virtues. Blessed are those who are so concerned with what is going on in the world and in other people that they have no time to check off a virtue score card for themselves.

Again a few might protest that the analysis of traits, ideals and virtues is for the sole use of teacher and curriculum maker. Is it probable that teachers can organize their work in trait units and report results in trait scores, leaving the pupils entirely free from the injurious tendency to appraise themselves in the same unit?

(3) *Emphasis upon traits, virtues and ideals leads to an educational practice which neglects many of the fundamental causes of desirable and undesirable behavior.* Modern clinical psychology has demonstrated the deep and devious roots of much human behavior. The child's misconduct is not usually profitably approached in terms of the presence or absence of some trait, which needs simply to be trained in or trained out. John's truancy may be a lack of "application," but it may frequently be better approached in terms of school tasks ill-adjusted to his capacities or an emotional association with a particular teacher or activity or regressive behavior due to a conflict between parents.[2] Mary may tell lies, not so much because of inadequate training in truthfulness as because of an unrecognized need to escape from some intolerable situation or because of identification with some admired and adept liar or because of satisfactions of phantasy. A most interesting and even more remote connection is that which Healy[3] seems to have established between some kinds of stealing and emotional conflict, usually conflict around sex

[1] Coe, George Albert.—*A Social Theory of Religious Education,* p. 187.
[2] Healy, William. *Mental Conflict and Misconduct.*
[3] Joint Committee on Methods of Preventing Delinquency: "Three Problem Children."

ideas. There is general agreement in modern studies of delinquency and emotional maladjustment that behavior must be studied, not as a manifestation of a certain moral trait, but as related to particular causes in a given setting. There is further agreement that direct attack upon bad traits and endeavor to inculcate good ones is seldom a fruitful procedure. The whole life of the whole child must be studied in its whole social setting.

(4) *Character traits, virtues and ideals represent moral ruts, and as such tend to interfere with creative ethical living.* They are the crystallized observation of human beings that on the whole and by and large certain ways of getting along together work better than do certain others. But there are always numerous and important exceptions, of which the trait-development programs cannot take adequate account. At an early age a child should learn that the same type of behavior which is moral in one situation is not moral in another. He may observe that he must keep his own books and papers in neat piles, but his attempt to arrange the papers on his father's desk is not likely to be so favorably received. He must tell the truth, but must certainly not tell the disagreeable Mrs. Brown what he and, perchance, his parents, think about her. He must be courageous, but he must not jump off the dock for another when he himself cannot swim. He must share willingly, but certainly not during examinations. Let a child be so taught that thrift or neatness or truth-telling or courage or obedience becomes an ultimate in his galaxy of values, and he is known by his neighbors as miserly, finicky, tactless, foolhardy or spineless. The ideals set up by his codes, like the proverbs which grow up in any civilization, are on the whole useful, but woe betide the person who takes them too seriously and ruthlessly governs all life by them! The really ethical line of action in any concrete situation depends upon particular and peculiar circumstances. Each situation is unique. A rule-of-thumb approach, particularly if it be made into the "automatic habit" which some desire to see inculcated in

children, will almost certainly lead at times to unethical behavior. One man's meat is another man's poison; the string which unravels one situation may pull the knot tighter in another.

Inflexible standards of action appear to be undesirable not only because of the unique character of each life situation, but also because of the demand for creative adjustment in a changing civilization. Every great creative character has been unconventional. Many historians believe that the fact that Jesus grew up in Galilee out of the circle of the domination of the "trait-habits" so highly prized by the Pharisees made it possible for him to achieve a viewpoint which penetrated deeper than did the traditional ideals of his age. The creative ethical life, like creative intellectual thought, must have categories as servants, not as masters. If this be, as many believe, a generation of shifting *mores* and changing social organization, then the new occasions should teach new duties. There should be particular care lest children of an aeroplane generation be habit-bound to moral ox-carts.

(5) *There are many important ethical problems with which training in traits, virtues and ideals intensifies the difficulty rather than aids in solution.* The first type is that in which a complicated life situation presents a tangle of motives and consequences quite beyond the moralistic storybooks. Life does not look like a conduct chart. A basketball game demands not one or two virtues, but the recognition of several hundred possible ways of acting under various circumstances, with all the fine shades of difference which make an action "all right" here and "all wrong" there. Character training which has stressed certain abstract generalizations may well add to the confusion and distortion. A larger social problem such as the maintenance of immigration standards mixes up the problem even more. The question of the ethical status of modern advertising, when all its consequences are taken into account, is so involved that most people ignore it entirely. People are particularly likely to ignore such questions, let

it be noted, if they have come to feel that character is wrapped up in a limited group of minimum-essential virtues. Character training which emphasizes clear-cut ideals is likely to lead, not only to confusion and to the ignoring of some very significant but complicated problems, but also to the over-simplification of others. For the pupil trained in a black-and-white ethics, every situation must be stripped of its complications, until he can see it as a simple problem which falls under one of his categories. The basketball game may be reduced simply to "loyalty" versus "betrayal," with all the complications of personal antagonisms, mob-mind, temper, revenge, cheating, rules of the game and opportunity for training ignored. The immigration question may become "sharing" versus "not sharing," the prohibition situation is seen by some simply as "personal liberty," by others merely as "obedience," with all the other ethical problems ignored. This easy pigeon-holing is an almost universal vice, but it is accentuated in any group in which particular encouragement has been given to it through the character-training program.

A second type of problem upon which training in traits, virtues and ideals tends toward confusion rather than desirable solution is the common type in which a clash of ideals is presented. Most of the moral problems of adults involve choices among moral values. Knowledge that certain ideals are better than their opposites helps little if at all in these choices. To develop his loyalty into a strong general quality does not help the pacifist to decide between loyalty to country and loyalty to church, or the schoolboy to choose between loyalty to his gang and to the properly constituted authorities. Training in truth-telling and in consideration for others, both as ends in themselves, intensifies rather than brings toward solution the problem which may be presented by a friend's question. Should one tell the truth and hurt his feelings, or deceive him by being considerate? Shall the Southerner be loyal to the Constitution and let the Negro vote or to certain other ideals and contrive to defeat the Constitution? It is ob-

vious that the stronger a child's training in particular traits and ideals, the more serious his conflict and sense of guilt in a situation in which he finds that one or another of his ideals must be sacrificed.

If all or any of these five charges be well justified, the need for a more adequate analysis of character as a basis upon which to build educational programs is apparent. It will be necessary to offer an approach which does not suggest false unities, which directs attention at what is going on in the outside, objective world, which takes due account of the mechanisms of emotional life involved in personality patterns and in particular forms of behavior, which recognizes the unique character of each situation and adjusts to changing societies, and which enables the individual to face the complex problems of life without over-simplifying them or being distracted by the ever-present conflict of values. It would appear that among existing character education schemes there are two promising types. The first utilizes natural situations as they arise in the life of the group, working out a solution without moralizing. A second, which may be supplementary, presents many varied concrete cases, asking the pupils to study and feel and act upon all the consequences which they can recognize, both immediate and remote. It would seem that generalization in matters of ethics should proceed warily and tentatively. Probably it would be better not to generalize about results in terms of traits, virtues and ideals, but rather to build generalizations inductively regarding the methods, process and technique. The pupil equipped with effective moral tools rather than with an inadequate answer book, practiced in living with real people and situations rather than in talking about non-existent abstractions, is well started upon the highway of the good life.

4. The Conception of Conduct[1]

. . . We combine, distinguish, and oppose the conceptions of character and conduct. We think of the one as within, and of the other as without us. We think of conduct as the expression of character, and of character as the source of conduct. We think we can observe other men's conduct, but not their character; and that they cannot observe ours; but that we can to some extent observe our own by introspection. The distinction is not, however, so clear as it seems. Conduct is the expression of character; but not every action of the body is conduct. Reflex actions are not conduct; instinctive actions are. For conduct does not always imply a preceding thought of it, still less an intention to fulfill it. Our strong emotions seize us of a sudden; their impulses hurry us into action; their behavior is sometimes instinctive, and their ends unforeseen. Sometimes we do not foresee a behavior of our emotions which is acquired, when the habit of it has been long established. In anger, words often escape from a man which he afterwards denies that he ever meant, or even said. And yet such actions are a test of character, because they are a test of temper. There are some natures so noble that even in anger they cannot degrade themselves. Thus not only the actions that we foresee and intend, but those also which we do not foresee, so far as they spring from our acquired habits or our innate temper, belong to our conduct; and they are also the expression of our character, because they are the expression of some one of its instinct, emotions, or sentiments.

If we then have to conceive of conduct as the expression of character, we can understand how we come to transfer to it the qualities of conduct. The systems of character are not wholly contained in the mind; only a small part of them rises into consciousness; and the achievement of their ends is found in conduct. Our primary emotions have an

[1] Shand, Alexander F.—*The Foundation of Character.* London: Macmillan and Company, Ltd., 1914, pp. 100–102.

instinctive or innate behavior, and in this behavior are the qualities which distinguish them. But this behavior is part of the system of the emotion, and therefore belongs to our character; and hence the qualities of the one are those of the other also. For instance, under the influence of anger an animal fights; in fighting it manifests that instinctive behavior for overcoming an enemy which is characteristic of its species; in this instinctive behavior is found its quality of courage, which is therefore part of its innate character. The quality is in the system as a whole though it is only at first manifested in the conduct or behavior of the system. Soon in the higher animals, and especially in man, this quality of courage comes to be acquired by the highest part of the system, that which is in the mind. For man, after his actions, acquires representations of them; these representations give him foresight, and through this foresight the qualities of his conduct come to be acquired by his will so far as it acts in consequence of these representations. And thus courage, at first a quality of instinctive actions, is acquired by the higher systems of character, in the higher form peculiar to them, and becomes a quality of their conation. And this conation when it acts with foresight is called 'volition' or 'will.' Thus anger when it both foresees dangerous actions and braves them may be said to have a courageous will. All the qualities of conduct, then, innate or acquired may be acquired in this way by the emotions and sentiments to which the conduct belongs. This is the higher sense in which the qualities of conduct come to be acquired by the character. . . .

5. The Function of Ideals and Attitudes[1]

. . . Most theorizers on education would agree that the resultants of education in any individual may be roughly classified as knowledge and ideas, habits and skills, ideals and attitudes. . . .

[1] Voelker, Paul F.—(President of Battle Creek College), *The Function of Ideals in Social Education.* New York: Teachers College, Columbia University, 1921, pp. 38, 43–51.

"Knowledge is an instrument, not an end," says Bagley. It affects conduct by bringing "consciously to bear upon the problems of adjustment of the related factors of past experience. It may be used to direct conduct to unworthy ends as readily as to worthy ends." The function of knowledge is to guide in the realization of purpose. Without such purpose it has no function to perform. Dean Russell says: "Mere knowledge does not guarantee good citizenship." Miss Bonner says: "Ideas about morality do not transform themselves automatically into good character or conduct." "There seems to be an impression that if we give a child information enough he will sometime and in some way apply it to the problems of life, but the facts do not justify this view." [1] "The ideo-motor theory has been discredited." [2] It is no longer assumed that knowledge of right is a guarantee of right doing. "Until educators learn to think of the final purpose of education in other terms than mastery of so much knowledge . . . progress will necessarily be slow. . . ." [3]

. . . "Considered in themselves, habits and skills are only mechanisms or tools of conduct, and are not to be considered either moral or immoral."

The first step in the solution of the problem of the function of ideals and attitudes, is to determine how the great emotional drives may be brought under control; how safety valves may be provided . . . and how other drives may be detached from the objects which originally stimulate them to reaction, and become attached . . . to . . . different objects. There are five ways in which this may be done.

The first method is by the dissociation of a response from its natural stimulus. This may be accomplished by negative adaptation; it may be accomplished by punishment or other disastrous experience.

[1] Swift, E. J.—*Mind in the Making,* pp. 70–87, 324.
[2] Thorndike, E. L.—*Educational Psychology,* Vol. I, p. 177 ff.
[3] Monroe, Paul.—*Principles of Secondary Education,* p. 762.

A second method is by "the attachment of another response to an object and to the feelings that the object instinctively arouses. . . . If one ruthlessly takes from a child the object which he has appropriated and in which he finds pleasure, he will strike . . . and emit a cry of rage. . . ." [1]

A third way in which an unlearned tendency may be modified is by attaching an emotion with its characteristic response to a familiar situation which had never before evoked this emotion and response. This may be accomplished by associating satisfying emotions with desirable variations in conduct, as for example when a boy is led by a wise teacher to accomplish successfully a task which he had hitherto hated, because he thought himself to be incompetent in this particular work. . . .

A fourth method is by "the attachment of a natural reaction to a stimulus that is not its natural stimulus." [2] The Russian psychologist, Pawlow, performed an experiment by placing in a dog's mouth a substance which arouses a flow of saliva, and simultaneously ringing a bell. After a few repetitions, the reaction was produced by ringing the bell, without tasting the stimulus. We may learn to dislike a person in whose presence we have been humiliated, even when our presence tells us we are not to blame. The objects which we associate with our strong emotional experiences tend to acquire the power of evoking the reaction with which they have been associated.

A fifth method is by securing a new response to a new situation by way of an old emotion (sublimation of instinct). "This is what happens when we stand up for what is right. . . . The cause for which we fight becomes in effect a part of our own personality. . . ." [1]

. . . The *personality of the teacher* or leader is the fundamental factor in the establishment of standards and traditions. "As is the teacher so is the school." The concrete reality of a living personality in daily contact with

[1] Colvin and Bagley.—*Human Behavior,* p. 150 ff.
[2] Woodworth, R. S.—*Dynamic Psychology,* p. 81.

the child is perhaps the most effective source of his ideals. There is nothing more contagious than personal example. The virtues and the vices of the leader tend to be imitated by the members of the group. The attitudes, tastes, prejudices, and ideals of the leader tend to be unconsciously absorbed. The sum total of the leader's attitudes, tastes, prejudices and ideals constitute his personality. Ideals thus become "inspiring" when they are exemplified in the life of an individual, and the influence of such an individual leader is limited only by the positive or negative emotional reactions on the part of those who are being led.

PART IV

PART IV

CAN MORALS BE TAUGHT?

ARTICLES have appeared from time to time bearing on the question, "Can morals be taught?" Many will agree that the prerequisite of teaching in any given field is an understanding of the material to be taught and a scientific knowledge of the laws and principles underlying learning. There is no question concerning the possibility of teaching mathematics, history, physics, the languages, botany, etc. There has developed sufficient definite knowledge in each of these fields to make effective teaching possible.

In the realm of morals there is such diversion of opinion at the present time as to what constitutes morality as to make effective teaching of it impossible. The realm of morals has not as yet been satisfactorily scientifically explored and understood. At present we have apparently just scratched the surface sufficiently well enough to cause irritation. The field remains yet unknown to science and is calling for an Edison, or a Pasteur.

As with other phases of teaching and learning there must be developed an underlying science of character training. There is a growing conviction that the mainsprings of human character lie not in mere accumulation of knowledge, but rather in the great centers of feeling and conviction and these are left untouched by mere formal obedience to mandates.

1. GOD AND THE THINGS OF CÆSAR[1]

In my halcyon Harvard days I enjoyed the privilege of sitting on a hard bench before an ancient, mutilated table in the stuffy classroom of Professor Irving Babbitt, soak-

[1] White, Arthur Corning.—*The Forum*, 74: 765–769, November, 1925.

ing the garnered wisdom of this most erudite of American scholars.

One of the arresting observations Mr. Babbitt made then, and since has repeated in his remarkable book *Democracy and Leadership,* was that, in defiance of the explicit pronouncement of its Founder, Christian civilization has persistently confused the things of God with the things of Cæsar, making a miserable muddle of the world. I shall not recapitulate his argument here, but I do wish to show how this pernicious tendency, especially in the United States, is working its most obvious and lamentable damages in the field of higher education. The social importance of this fact cannot be over-estimated, for our leaders, now more than ever before in history, are college trained women and men.

The symptoms of this malady which has stricken academic life may easily be observed in such catch phrases and educational slogans as "an aristocracy of brains," "education for leadership," "learning for the service of mankind." I have no quarrel with the first of these expressions provided it is taken to mean only mental superiority, nothing else. This is probably what it does mean to the man who coined it. But by the world at large and even by most educators it has been taken to mean the same thing as the last two expressions,—that is, it is understood to imply a high moral standard, altruism. I protest against this humanitarian predilection for confusing the aims of learning, the things of Cæsar, with the aims of social and political altruistic morality, the things of God.

The psychologists have shown the impossibility of educating for intelligence. Intelligence is something one has or has not naturally. The intelligence tests which are rapidly gaining favor are designed to determine, not what a man knows, but his capacity for knowing. The psychologists have achieved something here. The next step should be to demonstrate the futility of trying to educate for morality. For, according to the school of psychologi-

cal thought most ably championed by Professor MacDougall at Duke, moral instincts, like intelligence, are mainly inherent. Intelligence is a person's relatively fixed endowment. All higher education can do is to help him to use this endowment more efficiently. Any sane man must recognize the variations in capability evinced by different students given the same training. This variation is clearly due to differences in the natural capacity of the students themselves.

Now exactly the same situation is true for morality. Education may show morality how to function more efficiently. It cannot create, never has created, and never will create morality itself. Learning cannot create morals any more than it can create mind. By helping intelligence to function more expansively, education enlarges the scope of moral activity but has little influence on the direction of its trend, for the fundamental moral instincts, such as the instinct for aggression, the acquisitive instinct, the altruistic instinct, are inherent. They are somewhat influenced by early environment, but they are pretty thoroughly established when a student reaches college age. If they are to be much influenced, they must be worked on in childhood in the home. Ruskin, the dilettante, dissipated a fortune to help the poor. Jesus, the carpenter, gave his life for the same purpose. The cultured Cæsar Borgia plundered the rich. Moral tendencies are individual, instinctive, and, early childhood excepted, practically independent of environment.

But deluded, sentimental sociologists attribute the crimes of the proletariat to environment. Then with sublime inconsistency they charge the sins of the rich to the possession of property and easy living! Because the hod-carrier lives in a poor neighborhood and has little, he robs the till in the corner grocery store. Because the capitalist lives in a palace and has much, he robs the public domain of a billion gallons of oil. What unmitigated nonsense!

Anybody whose experience of life has included contacts

with all classes of people knows that no one class is morally superior to any other class. He knows that environment has scant influence on the nature of the fundamental moral instincts, such as selfishness or altruism. Only in the *details* of moral expression, in the *details* of conduct, is environment of much consequence. Environment determines the scope of moral action. The rapacious hod-carrier has to operate within a smaller sphere than does the rapacious man of wealth. The compassionate, indigent widow philanthropist builds and endows a hobo hotel.

Now this being the actual status of human relationships, higher education, which is only a kind of environment assumed to be favorable for the inculcation of learning, though it influences the degree of moral expression, in no wise has any appreciable bearing on the character of the moral impulse that prompted the expression. In a university a naturally selfish student learns how better to use his inherent intelligence for the furtherance of his designs against society or the state. In a university a naturally altruistic student learns how better to use his inherent intelligence for the furtherance of his noble hopes for society. Higher education helps both men to operate in a larger sphere. But in no sense does education determine or influence the *purpose* of their activities.

Directly, therefore, higher education is of no moral value to society. Its only value, directly, is for the individual. Indirectly, to be sure, the individual by achieving his own aims may benefit other people. In this sense higher education is socially beneficent. But the point I wish to stress is that education is impotent as an influence upon the character of motives.

In these days of multiplied, competing colleges, when so many more people than heretofore are being exposed to the environment of the higher learning, this gross illusion that education exists to mould leaders for the service of society, for the service of the state, has secured almost universal credence. It is cheaply optimistic. It appeals to the masses. The colleges thrive on it. At least they

thrive on it in the sense that it creates more and better paid educational jobs, bigger buildings, more expensive athletic fields. Battening on it, the colleges collect funds to perpetrate the higher learning on an ever-increasing number of people naturally unfitted for it. So the state will presently be administered by an aristocracy of brains, by leaders trained in the colleges. Thus all will soon be well with society. But of what use to society is an aristocracy of brains if in the aristocracy the proportion of selfish people is as great as ever? The dissolution of the city states of ancient Greece suggests an answer.

My main objection to this advertising of education as a panacea for our social ills is that the colleges are forced to appear to be delivering the goods, to be delivering what, in the opinion of any competent mind, is not a genuine article but a fake, and that in this effort to so appear, the colleges actually sometimes, alas too often, *do* deliver a fake. The higher education is administered circumspectly by spoonfuls, the professorial fingers ever on the social—the state pulse. Instead of teaching truth which can really be utilized by the student, either for good or evil to his fellow men, we try to teach something labeled truth, the conventionalized ethics of the stupidly conservative majority, which we assume can be utilized by society, by the state, but which, not being strictly true, is of no tangible good to anyone. For the only kind of truth which practically can be used is truth which is true.

The college or university should not concern itself with striving to perpetuate prohibition, or private capital, or a convention like pre-marital chastity. An academic faculty should stimulate its students, not to conformity, but to investigation. Uncritical conformity in a powerful man is socially deleterious. It makes him dogmatic and bigoted. But investigation makes him sympathetic and tolerant. An uncritical capitalist and an uncritical socialist are, in my opinion, both menaces to political health. Yet we have colleges which aim to turn out either one or the other of these types exclusively. An uncritical celibate is as dan-

gerous a social leader as an uncritical libertine. But many of our colleges take as one of their major obligations the turning out of uncritical celibates. Dartmouth, thank God, does not have a locked bookshelf in its library! But many colleges do. They hide away the books of Mr. Havelock Ellis and fatuously try to scare their students into moral conformity with grossly exaggerated illustrated lectures on the horror of a syphilitic brain.

The noble function of higher education is not directly to minister to an organized society, nor to maintain any particular, temporary status of economics, or politics, or morality. The function of higher education is to liberate the individual soul. The true service of the college is strictly intellectual. The higher education should aim only to enhance the natural endowment of individuals by helping that endowment to exercise in a larger sphere. Whether this exercise is socially or politically salutary is outside, in the very nature of things *must* be outside, the province of academic policy.

Higher education should concern itself only with the things of Cæsar. I do not mean truth taken on the uncritical acceptance of antique authority, but truth newly discovered, or old truth newly verified. Higher education should disabuse its students of their rationalized prejudices and stimulate them to face life courageously, to search personally for solutions to the riddles of the world. This is all. And, for the colleges and universities, this should be enough.

For the regulation of human conduct is not an academic problem. Rather, it is the primary function of the social organization itself,—the main business, sole excuse, and only hope of the state. Higher education may help here indirectly by liberating the sympathies of men through stimulating them to investigation, by imbuing them with a passion for truth. This, as I say, is merely incidental. For the direct service of society is a thing, not of Cæsar, but of God.

2. Modern Predestinarianism[1]

In supporting the position that morals can be taught let me say at once that I am not in the least interested in any attempt to perpetuate a given set of conventions uncritically assumed by any group, however large, to be the measure of right conduct. Some conventions, no doubt, embody the teaching of past experience, and their acceptance simplifies life by clearing the decks for the better consideration of matters more clearly open to dispute. Others are mere deposits of ignorance and prejudice. But at best conventional behavior is mere respectability, a very different thing from morality. Was there ever a prophet who came to proclaim the higher law who did not often find the root of the matter present in publicans and sinners and lacking in the Scribes and Pharisees and other pillars of respectability?

Furthermore, I have no patience with any attempt to commit the higher institutions of learning to the teaching of a particular practice, supposed by some donor to be moral, or to the perpetuation of any economic doctrine, or of the tenets of any religious sect, or to the prohibition of the teaching of any theory, evolution or other. The work of the higher institutions of learning must be entirely unfettered; the present must not presume to dictate to the future; there must be no barrier in the way of free independent search after truth. The trouble with those misguided persons who seek thus to limit the freedom of inquiry is not that they are confusing things spiritual with things secular, but rather, to borrow the words of a vigorous German writer, that they are "mistaking their own expanded bosoms for the bellows of divinity." These attempts have no even remote connection with the teaching of morality.

There is nothing, however, which more deeply concerns us at the present time than the moral training of the ris-

[1] Bakewell, Charles Montague.—*The Forum,* 74:770–776, November, 1925.

ing generation, which must solve problems and face responsibilities far more formidable than any that have confronted the older generation, and which will call for much greater intelligence, determination, and character, if success is to be achieved, and our cherished civilization saved from ruin. And yet, when one faces the facts, it would appear that it is precisely in this respect that we are most conspicuously failing to get results.

I am sure that college students today are, take them by and large, superior intellectually and morally to the college students of a generation ago, and that they are just as responsive to generous enthusiasms, and just as eager to follow the lead of the ideal, once they have discovered it. They are, perhaps, somewhat less docile, and undoubtedly more frank and outspoken, but this is all to the good.

Granting the correctness of this observation, it by no means follows that the college student of today is better adjusted mentally and morally to the world in which he lives than was his predecessor a generation ago to his relatively much simpler world. Material progress during the past thirty years has been at a furious pace. Discovery has followed discovery, invention followed invention, with bewildering rapidity, greatly increasing man's control over the forces of nature, but at the same time creating a social order confusing in its complexity, and beset with new and formidable temptations. It is harder than ever before to find one's moral bearings and steer one's course accordingly.

The political situation is no less confusing, partly owing to our rapid industrial development, partly to the concentration of population in the cities, with large groups of unassimilated aliens, many of whom, owing to a false sentimentality, have been given the vote although they are illiterate, know but few words of the language of America, and nothing of its history, its institutions, and its ideals. The government of our large cities, with few exceptions, is incompetent and corrupt. Meantime, nationally, concentration of power in Washington has saddled us with a

bureaucracy equal to that of Germany at its worst—except in efficiency. And all the while crime is increasing and the consumption of narcotics mounting at a terrific rate. It would almost seem as if our civilization had outrun our capacity to deal with its problems.

What can relieve the situation save an increase in the intelligence and character of the citizenry, save a clearer vision of the right, and a greater willingness to live up to our civic and social responsibilities in the light of that vision? And where shall we look for help if not to the schools and colleges? The home? Undoubtedly, where the home training is what it should be, and nothing can equal it in importance, though this training, however excellent, must be reenforced in the schools. But how many homes are meeting this obligation? The church? Its contacts with the young are too fleeting and casual to make a deep impression unless supplemented by the work in the schools. The law, that is, force? Surely we have been learning through bitter experience that the attempt to make men moral by legislation does but make for lawlessness and immorality.

We are spending money lavishly on education. School taxes are high, and steadily going higher; private gifts to education are on a stupendous scale. We are trying not only to supply a common school education for everyone but also to make it possible for any child who has the desire and the preparation to go through high school and college. There is only one thing that justifies this program and the huge expenditure that it entails, and that is the conviction that the schools are training the young to recognize and accept the responsibilities and duties that go with, and are the condition of, the preservation of the rights of free citizenship, and that the colleges are sending out men trained in vision and character for wise and effective leadership. This is the moral task of education. Its recognition in no way involves the neglect or subordination of any intellectual aims. The spiritual interests of man cannot with safety be divorced from the intellectual. The attempt to

do so has always resulted in disaster, from the days of Tertullian to those of Pomponatius, of Francis Bacon and his modern followers, leading on the one hand to superstition, bigotry, and fanaticism, and on the other to an absorption on the part of the alert minds in secular interests that has rendered them indifferent and callous to spiritual values, and thus given prevalence to a distorted conception of truth itself.

But we are met with the assertion that morals cannot be taught, that one's destiny is fixed when one enters upon the scene of life. We are familiar with the dogma of Augustinian and Calvinistic theology, that some men are predestined to salvation, some to damnation, all for the glory of God. Muddy, modern materialistic fatalism is just as terrible as the older theological predestinarianism, though lacking in its sublimity. And as the latter was due to an abstract, barren, and inadequate conception of God, so is the former due to an abstract, barren, and inadequate conception of man.

Frank, outspoken materialism, which is gaining ground today in some quarters, due, I think, to a false interpretation of some recent investigations in psychology, we can pass over with a word. For it, morality does not exist at all; it is mere illusion. Man is a machine, and that is the end of it. The essentially human is by this view denied existence because it does not fit into one's pet formulas.

But there is a more disguised and insidious form of materialism which attaches itself to the skirts of the theory of evolution. I call it materialism, because the categories it employs are ultimately taken from the physical sciences. According to this view, one enters the world with an hereditary equipment in intellect and morals, which cannot be augmented by experience and education. Even in the case of the intellect this doctrine cannot be accepted without serious reservations. No one could question so obvious a fact as that men differ profoundly in intellectual ability. But there are many different ways in which intellectual power finds expression. And if there is one

thing that the army intelligence tests did clearly bring out it is the fact that our standardized school methods are very imperfectly adapted to meet the needs of a very large number of children. Take an extreme case. Here is a handicapped child forced by law to attend a graded school whose methods are altogether unadapted to his needs. Repeating the same grade over and again, a drag on other pupils, always the dunce of the class, he readily develops an inferiority complex, and, to recover his self-respect, joins a gang of toughs, perhaps becomes their ringleader. That is, he finds a field of activity where he can count. Later, we find him in reformatory or prison. But experience shows that such handicapped children can often be saved for a useful and decent life if given the special educational training which their diseased condition requires, and enlightened States are more and more making provision for such training. Now between the extremes of the handicapped child and the alert and normal child, for whom our school methods are fairly well adapted, are all sorts of degrees and gradations, and therefore partial educational misfits. So we must be very guarded in making sweeping generalizations as to native intellectual endowment by tests taken in mature years.

But moral predestinarianism is a sheer dogma. There is not the slightest evidence, that is not of a question-begging character, to show that one child is innately moral, another innately immoral; that one is born with the altruistic instinct and therefore destined to a life of usefulness and service, another without this instinct and therefore destined to a life of ruthless selfishness. On the contrary, all experience seems to give the lie to any such assumption. (Ask any good scoutmaster why boys go wrong.) One clings to this assumption simply because of an inveterate habit of the mind to translate the changing into the fixed, freedom into fate; to interpret the other as the same, the present as a repetition of the past. This method has proved exceedingly fruitful, and therefore valid, in the physical sciences, not because any two facts are

precisely the same, if the total context be considered, but because, for the purposes of those sciences, the differences are altogether irrelevant. But, as we go up in the scale of complexity, from the physical, to the chemical, to the vital, to the animal, to the human, the differences become increasingly important, the method decreasingly adequate. Every human being is a unique individual. You may not think so as you view him from afar. But ask a mother, ask a lover whether another could be just the same.

Incidentally, altruism is not morality. Sentimental altruism may even be positively immoral. Self-sacrifice is equally ambiguous. The poor misguided hermit who went out into the desert to sacrifice himself utterly, that he might give himself wholly to God, in the end became a self not worth giving to God. "Oh, to be nothing, nothing," as a familiar hymn begins, is not the cry of virtue. Similarly, egoism, aggression, self-assertion, are not necessarily immoral. It all depends on whether the self in question is the little private isolated self, or what Professor Palmer has happily called the "conjunct self."

The moral life is simply the life humanly worthwhile. Objectively, morality is simply intelligent human conduct. Subjectively, it is the desire, the will, the determination to live as an intelligent human being. The meaning of this statement obviously hinges on the interpretation of the word "human."

Now one thing that psychology has brought to light is the amazing plasticity of the human soul,—to use, for convenience, a good old-fashioned word unfortunately eschewed by modern psychology,—its power of life and growth. Another is its individuality. No two persons are just alike; and for each life is a fresh adventure. Consequently no two persons receive precisely the same education, for education is not an environment into which a human being is put, as one might put a fish into an aquarium; it is not something brought to the youth and superimposed from without. It is a living process, dependent at every turn on his spontaneity and creative activity. So

two boys may come from the same home, attend the same schools and churches, and yet receive a very different education, not because of any innate intellectual or moral disparity, but because countless factors are involved, any one of which may have a bearing on the results. It may be that some antipathy toward the teacher has been aroused in one case, while lacking in the other, which makes the teacher's efforts unavailing; it may be the influence of playmate or companion, it may be temperamental differences—to cover many causes in a single word—or it may be some personal experience, in itself trifling, which may have important effects reaching far into after life. Education is not education unless it bites him.

Furthermore, every child is at the outset a veritable chaos of interests, emotions, desires, appetites, fears, hopes, and vague aspirations, some of which are social, some anti-social. These springs of action, as they are sometimes called, vary in intensity as between individuals, and also in the same individual at different times and under different conditions. Education is a process in which this chaos is reduced to order, and the child becomes a person, that is, a moral being, self-controlled and responsible, and at the same time intelligent.

One can see the method of this process in operation on the field of sport—a very important part of moral education. A certain desire becomes dominant, the desire for power, excellence, mastery; interest in the achievement of a definite end becomes all-absorbing, and, as a consequence, hardship and discipline are accepted as a matter of course, some desires are restrained that others may be realized; and one learns through one's own experience the value of cooperative effort, that team play is more important than star play, learns to be "a good sport," and to play the game "on the level."

Now what moral education does is simply to extend this lesson, helping the child to find the absorbing interest of ends ever more and more over-personal and inclusive, and to order his life accordingly.

How the schools can best accomplish this result is another story, which I cannot develop here. I can only mention one or two things that seem to me imperative. Since thoroughness, mastery, involving hard work and discipline, is the condition of all successful living, there should be far greater insistence upon these things. The child should master the fundamentals before being allowed to pass on to higher subjects. Our slipshod methods of putting children through the grades is most demoralizing. More use should be made of biographies, of the lives of men who have made good in all walks of life, for the child, like the grownup, is more interested in persons than in anything else, and gets his inspiration largely by contagion, the contagion of the noble example. Finally, the child should be treated throughout more as a unique individual, less as a case.

Very little can be accomplished by precept—nothing unless the precept can be tied up to the actual experience of the child.

In the case of the college student, still less can morals be taught by the direct method. The intelligent student rightly resents moralizing. The object of a college education is to make the student at home in the world in which he lives, and to help him to live in a world of ever increasing dimensions; at home in the world as science reveals it, and as it is interpreted in history, philosophy, literature, art, and religion,—taking that word in its broadest sense. That is enough. One does not need to point a moral. The spiritual values shine by their own light and develop their own heat. For it is, after all, the distinctive trait of human nature to appreciate and be responsive to spiritual values,—to sincerity, truth, beauty, justice, and righteousness.

3. Can Morals Be Taught?[1]

. . . We know that technical skill can be imparted, that languages, science, philosophy and mathematics can be taught, that a student can be instructed in their content, their formulæ and their laws. But morality is not a formula to be learned; it is a life to be lived, and is therefore not a mere branch of instruction. Moral results are a reaction of the whole personality, they are vital in their character, and can be produced by no mere mechanism of instruction. Moral precepts deduced by the keenest metaphysical method leave one cold and unmoved. Apostrophes to duty seem but a form of words; even a "categorical imperative" stated with the moral enthusiasm of a Kant fails to enkindle the imagination. Not until we pass from the mechanical to the vital method, not until we replace the cold concepts of orthodox morality with the vivid and impassioned experience of faith, hope and love do we get within the range of spiritual results. And this, when achieved, is no mere morality; it is religion, morality given a divine touch; no mere outward conformity to rules of conduct, but the expression of an inner life begotten of God. The educators of ancient Rome understood this truth. The end of education, as they conceived it, was the production of the virtuous citizen, trained in the ideals of duty and justice. To this end, the heroes of old Rome were brought vividly before the mind of the Roman boy that his soul might be warmed by great examples of sobriety, honesty, prudence and fortitude. *Plutarch's Lives* were lectures on education. No mere mechanical instruction in rigid dogma, naught but the impact of personality upon personality could suffice to kindle the ardent flame of a life truly devoted to the Roman State. Religion and education were one. The highest sanctions of life were religious, and the character of the educated citizen

[1] Hinitt, Frederick W.—(President of the Centre College of Kentucky), *Religion and Education*. New York: The College Board of the Presbyterian Church, p. 12.

was formed by a morality organized and permeated by their religion as revealed in personality.

4. The Story of the Moral Code [1]

Guinea pigs get into laboratories and have a hard time of it. And here was Jimmy in a laboratory, and in the hands of scientists, and he didn't know that he was having trouble. . . .

It wasn't his warped body that was in the hands of the scientists. It was his ragtag little soul. He was in a laboratory for children's souls. Jimmy would lie and cheat and steal at every opportunity; he was only thirteen and one-half years old and he thought that was the way life went.

These scientists—he thought they were foolish school teachers—gave him every possible opportunity to cheat in his examinations and in all sorts of tests, and Jimmy didn't miss a bet. For instance, one of his teachers gave him a piece of paper twelve inches square; on the face of it were printed five circles, each the size of a dime.

"Close your eyes," ordered the teacher, "and stick the point of your lead pencil into the center of each circle. I am going to give a prize to the boy who hits every circle the most times."

Jimmy did as he was ordered, only he peeked. His lead pencil struck the center of each circle without fail.

"Try it again," the teacher told the class. Jimmy peeked again and hit every circle. They tried this five times.

In the back part of the room, a boy burst out crying.

"What's the matter?" asked the teacher.

"I guess I'm not smart enough—I can't ever hit any of these circles with my eyes closed," said the boy.

Secretly the teacher marked the little fellow with the tear-wet cheeks "Ten"—the highest possible mark for this

[1] Shepherd, William G.—*Collier's,* the *National Weekly,* 75:6, 43, January 17, 1925.

test. Then she turned to Jimmy and said, "How many times have you hit the circles, Jimmy?"

"Five times," replied Jimmy. The teacher gave Jimmy a quarter but marked him "Zero." This was because he had lied to her. This was not an intelligence test, but an honesty test—a test for trustworthiness.

One day the teacher gave Jimmy twenty-five cents to go to a certain store to buy a pamphlet costing nine cents. The storekeeper, under agreement with the teacher, gave Jimmy twenty-six cents in return. Jimmy took the twenty-six cents back to the teacher and handed it to her without counting it.

"Isn't this too much change?" she asked. Jimmy, sensing a lesson in arithmetic, counted the money, and said, "Yes, there is ten cents too much here."

"Did you have a dime of your own in your pocket?" the teacher asked.

"Yes'm, I did," lied Jimmy, and down went another zero mark for Jimmy. He kept the dime. The teacher wasn't trying to find fault with Jimmy; she was trying to find out the truth about him.

In eight other tests Jimmy showed up his ragtag soul with its slippery philosophy of life.

There were twenty-four other boys in this schoolroom class who underwent these same tests with Jimmy. Jimmy ranked lowest. His score for honesty, honor and trustworthiness was exactly twenty-three—way down in the mud. Other boys ranked up as high as seventy-five. One, who must have had excellent home training, scored ninety-five. He missed scoring one hundred, although he had not seized upon one single opportunity out of ten to cheat or lie, for the simple reason that he had promised—still not knowing that he was being tested—to return a certain borrowed book at a certain hour.

Now, that's the story of the tests that were made at the beginning of the laboratory experiment. "You can't measure human souls," our experts in education were saying not longer than fifteen years ago, but Jimmy was coming

pretty close to having his soul measured, or at least having the contents of it gauged.

Morals Can Be Taught

Laboratory work sometimes isn't very pretty, and I wouldn't want to have my boys go through this sort of thing. But there is a brighter side to this story, or I shouldn't have told it. These same scientists began to see what they could do to improve the state of Jimmy's morals and strengthen his trustworthiness.

For three months, although Jimmy did not know what was being done to him—and no one has ever told him, so far as I know—he was subjected to lessons in hero worship; he was put under a pledge to be true to himself and to everybody else. Special, careful teachers, sympathetic yet seemingly artless, pounded decency into Jimmy's head and soul; and they did the same for the other boys in the class. At the end of three months Jimmy's soul was put under another strain. Ten more tests, which he thought were intelligence tests, but which in reality were tests of his honesty, were given to Jimmy, and he shone forth like a knight in white armor. The other boys increased their score of trustworthiness, but Jimmy's score rose fifty-two points, to seventy-five! One good boy in the class went up two points; Jimmy had improved twenty-five times over the good boy.

What the laboratory found out about Jimmy was this: Jimmy had not had a fair start in life and the laboratory gave him the start. His home was of the sort that couldn't have done it.

You couldn't have boosted Jimmy from a mark of twenty-three to a mark of seventy-five in the subjects of history or arithmetic or geography within the space of these months, but you could boost him over 200 per cent in morals.

Yes, *morals can be taught.*

The man who has developed this laboratory of children's

souls is Paul Frederick Voelker. He has shown within recent years, to our educators, that children's ideas of morals can be measured with laboratory exactness; that children can be taught in school or by other methods how to be good. . . .

"Surely," he said, "morals can be taught to our children, but how shall we teach them? Great students are working throughout the United States trying to find out the best method. If we could find the right way—and we will some day—of teaching morals, we would have a new kind of United States in the next ten years; we would have something as epoch-making as any of our greatest inventions. . . .

"The several hundred boys with whom I dealt showed an improvement in trustworthiness of over twenty-two per cent, and I was only feeling my way, sort of blazing the trail. I think the teachers of America can do far better than this before long. The public schools have much to learn from Boy Scout methods, and the methods of the Girl Scouts and the Camp Fire Girls. We'll find the way, never fear. . . ."

5. Can Ethics Be Taught?[1]

. . . It is easy to talk around and about this subject, its genesis, its history, its theory, its subject-matter, and yet never to make anyone any more ethical, never to develop any better character, any better habits of thought and action in one's pupil. That is hard and rarely attempted.

This distinction between teaching ethics and teaching *about* ethics is of great importance, I think. It is like the difference between teaching people about music and developing musical capacity in them. One can write or lecture entertainingly about music without any great effort or capacity. But to make another person musical is another

[1] Cabot, Richard C.—(Professor of Clinical Medicine and Professor of Social Ethics, Harvard University), *Adventures on the Borderlands of Ethics.* New York: Harper & Brothers, 1926, pp. 95–101.

task, difficult in any case, impossible unless there is native capacity in the pupil. For when in a naturally musical person a love, an understanding, and a proficiency actually do appear, it is hard to be sure that teaching has had anything to do with it. One can teach the technique of performance, the ability to chatter plausibly about music, and the habit of attending and applauding concerts. But all this is not the delighted perception of musical beauty or the ability to express oneself in music. These seem to come not from without but from within. These seem to be individual, different in each genuine lover of music, spontaneous, incommunicable. Can one really teach music at all?

Everyone knows that in music, as in any other art, teaching *has* its place. One cannot listen or play or compose for anyone else, but one can direct his attention to something previously unheard, one can share with him one's own enthusiasm, which is often contagious, one can help to keep him working in the mine from which he is to cut out his own nuggets of beauty. It is true that the central core of his musical appreciation, the central act of his musical expression is a holy of holies into which no other can enter. Each must enjoy and act, off his own bat. But others are nevertheless of use to every student of art. In fact he can't avoid their influence. He never studies alone. His teaching may come chiefly from the old masters, the great composers, the inspired writers. But still the personality of another has always helped to develop him, and that is teaching. The living teacher is of use in calling attention not only to the existence but to the special beauties of great works of art. By emphasis, by analysis, by interpretation, one may lead the student to the springs of beauty and though one cannot make him drink, without us he might never have found the water at all.

I have written . . . about the teaching of music and about the unteachable part of it because we can see here the same difficulties that challenge any plan of teaching ethics; and yet at the same time we can see and everybody

knows that in music teaching is invaluable. No one who seriously wants to be musical goes without it.

So I conclude that if ethics cannot be taught, no art can be taught, no literature can be taught, no history can be taught except by rote, no science worthy the name can be taught. For sooner or later we reach in each of these subjects (as in ethics) a citadel inviolable, where the spontaneous and unique personality of the individual must see, appreciate, choose, express itself and no other. Yet in ethics as in all other subjects essential to human life, the individual's own thought, act, perception can be aroused, nourished, strengthened, given pause, startled into fruition, prepared for by labor—all through the influence of teachers living and dead.

But the chief obstacles to the teaching of ethics, as I meet them, are not the pedagogical qualms of the teacher but the spirit and atmosphere of our time, dominated as it is by physical science and by our industrial system. The best known teachers of ethics still shrink from trying to make their pupils better men, not because the attempt is fruitless but because of modesty and because the attempt is intellectually unfashionable. The pedagogic fashion of our time is against the attempt to influence anybody in any direction. Teachers are in good form when they modestly present the facts as science is supposed to, without bias. To try by our teaching to influence any student to act in any particular way would be an invasion of his rights. Who are we, his teachers, to set ourselves up as models, or to force any one set of moral ideas upon him? The student must be free to make his own choices and to go his own way. We, his teachers, may set before him the different ethical systems, including our own. But that is all that we can properly do.

So I was taught in my day. So most high-minded and conscientious ethical teachers are talking today, so far as I know. They are too modest and unassuming to teach ethics. They confine themselves to teaching *about* ethics. Nor have their students any idea of being changed in char-

acter. I have never got over the shock of discovering that the men with whom I took Philosophy as a Harvard undergraduate had no idea of bettering themselves, of changing their habits or building up their own plan of life. They took ethics "as a part of general culture"—to find out what it was about, not with any practical aim concerned with their own characters.

This I abhorred and still abhor. When I accepted the chair of Social Ethics I pledged myself to the adventure of trying to make men better themselves, the most unfashionable attempt, I suppose, in all the modern educational world. I hoped and still hope to do in ethics what any competent music teacher does in music, namely, to stimulate men to grasp for themselves something which includes the best that I know. No music teacher is neutral in what he presents to his pupils or in what he urges them to work for. If he thinks Jazz is the height of musical achievement he teaches Jazz. If he admires French, Russian, Hungarian, German music, he will suggest the study of the best music in these nationalities. He does not say, "Who am I to bias this young soul—my pupil? My best insight may not be what he needs. I may be all wrong." No. He sturdily proceeds to urge upon his pupil's attention the best that he knows, and to hope that his pupil's attention may be caught. He helps to make him a good musician, by which he does not mean one devoted to any single kind of music but to all good music. If the pupil wishes to compose, his teacher will still urge upon him the best models of the past and of the present, as springboards from which the pupil's original genius may take its leap. "The best," that is, what he, the teacher, considers the best. He cannot be neutral without treachery to his own ideals, without time-serving. He must take his chance of misleading his pupils, convinced that no honest enthusiasm for a particular cause can do as much harm as an attempt to appear neutral when he knows that he isn't and can't be. . . .

6. Moral Lessons [1]

. . . At the present moment proposals are being made to introduce moral lessons into the school, and men of high character are pronouncing opposite verdicts upon the advisability of this proposal. Some, quite apart from theological predilections, urge that moral influence should be a by-product, that "virtue cannot be taught," that "lessons in morality" (though these same critics have never, for the most part, been present at any such lessons) are dull and ineffective. Others contend that the teaching of moral truth is at least as important as the teaching of other truth; that much evil springs from ignorance; and that, with proper safeguards, the subject can be treated very profitably. For example, in Mr. Rowntree's book on *Betting and Gambling* there is the suggestion that in all schools there should be instruction how wrong betting is; and similar attempts are made with regard to intemperance, cruelty, etc. *Is this nonsense?* Opponents of moral instruction (who, no doubt, strongly disapprove of the Book of Proverbs, and perhaps of the Ten Commandments) should face the question squarely. . . .

7. Golden Deeds in Character Education [2]

. . . Appreciative re-reading of Hawthorne's story of the *Great Stone Face* will convince the reader of two things:

First, that character is a growth, and is never acquired in any miraculous way. That the seeds of all the cardinal virtues must be implanted early in the minds of childhood, and must be cultivated and trained with patient devotion if they are to produce the best ethical fruit.

Second, that the well-known psychological law of suggestion is invaluable in character education, and that any

[1] Hayward, Frank Herbert.—*The Meaning of Education.* London: Ralph, Holland and Company, 1907, p. 19.

[2] Cassidy, M. A.—(Superintendent of Schools, Lexington, Kentucky), *Proceedings of the National Education Association,* 58: 523–524, 1920.

percept or image that is focalized in the child's consciousness tends to reproduce that act. That whatever is seen or heard that relates to action either good or bad, is very likely to induce or suggest that action. . . .

Self-activity of the children themselves should be employed in searching for and treasuring up good deeds illustrative of the virtues that are esteemed in civilized society . . . to have the mind continually fixed on the right instead of the wrong is a long step toward having them love right actions and so acquire the habit of doing them. . . .

8. Can We Teach Ideals?[1]

The life of every normal person who has attained years of responsibility is apparently ordered by a set of privately chosen ideals. They may be good or bad; but whether the one or the other, they represent the goals for the achievement of which the individual is willing to spend himself. They may have been taken unconsciously from others or from stories that have at some time gripped him; or they may have come out of solemn but secret meditations upon the things that seem of most worth in human existence. We can hardly be sure of anything about them save that they are normally present and operating powerfully as determinants of conduct and character; but it seems almost equally certain that their establishment can rarely be traced to the preaching or moralizing of other persons or to the learning of formal lessons in school.

As we reflect upon these facts, we come to realize the futility of a type of education which is directed toward the mere acquisition of knowledge, and whose efficiency is measured only by the amount of knowledge acquired. Such education may or may not be of value, depending upon how the knowledge is to be used. This is the really critical question; yet vast multitudes of our children and youth

[1] Lancelot, W. H.—(Iowa State College), *School and Society*, 25: 517–519, April 30, 1927.

appear simply to be acquiring knowledge without developing life purposes or objectives. Our schools do not seem to be creating in them the ideals that are to determine what manner of men and women they are to be. If there is a way to set up life goals in the minds of the young, manifestly it is for us to endeavor to find it.

How are the ideals which our young people seem to gather from the four winds really fixed or established in their minds? Do they spring forth full-fledged in certain vivid moments of emotion and stress, or is there instead a long period of incubation and subsequent nurture? Whatever the process, it seems to have been in the past largely accidental in character and even to have taken place often without our knowledge who are engaged in the business of educating the young.

Recognizing the vital truth that one ideal fixed is worth many facts taught, as measured by life's supreme values, how shall we go about the establishment of ideals by a conscious educative process?

In the light of certain experiments in personality development carried on at Iowa State College, the following seem to be the conditions that are essential to the permanent establishing of ideals in the minds of undergraduate college students. Whether they are as necessary to the process in the case of high school or of the upper-grade pupils cannot be said, though it appears probable that such is the case.

(a) As the initial or preliminary step, it seems that *interest must be raised* to some high pitch. Whether an ideal can be borne out of any other condition than that of relatively intense interest cannot be said; but it is certain that ideals of real "drive" and power are rarely, if ever, established in students who are indifferent and disinterested. Indeed, it appears that if the "life history" of any ideal, whether developed in school or out, is traced back to its beginning, its birth stage will generally be found in some dramatic moment of breathless interest. It is largely because of this, no doubt, that the motion picture

play or the thrilling tale of the novelist is so frequently identified as the source of the ideals of adolescents. At any rate there seems to be ample ground for thinking that the matter of interest should be regarded as of crucial importance when we are endeavoring to establish ideals in the minds of young people in high school or college.

(b) Another essential step in the process of setting up a strong ideal in the mind of a young person has to do with its evaluation in the cold light of reason. Stripped of all sentiment, its value must be completely established. The *intellect must be fully convinced* as to the worthwhileness of the end to be striven for. Secret doubt or dissent as to this apparently means that the proposed ideal will not be unreservedly accepted, and that its power and permanence will be correspondingly lessened. In the business of setting up an ideal, the intellect seems to be an influential partner. It must be entirely satisfied that the ultimate end to be attained is fully worth the effort that must be put forth —and more. The thought at this point should be truly scientific in the sense that it should conform generally to the high standards of the scientific investigator. It must not be loose and slipshod or lead to unwarranted conclusions that are easily refuted by a keen mind. It may be safely said that no ideal can be set up in a good mind unless the case for it is supported either by a heavy preponderance of evidence or by actual, conclusive proof.

(c) The step which seems to be next in order in the process of establishing an ideal is hard to define. It consists in a *stirring of the deeper emotions* with respect to the proposed new goal of voluntary effort. It is apparently as necessary as the step above, whose end is intellectual conviction, though it seems to be overlooked by a majority of teachers. Probably we may go even further and say that the actual "drive" or motive force of the ideal in its relation to conduct depends mainly upon the depth or intensity of this emotional reaction, for something like this seems to be actually true. The difficulty of controlling the emotional response of groups of young people

is a factor to be reckoned with when we undertake seriously the establishment of the ideals that are meant to shape their lives and characters. Skilful teachers, however, are able to do it; and a technique seems to be taking form that will eventually give others a greater measure of ability at this point.

(d) It seems important that a *choice be registered* in writing by each individual with respect to the proposed ideal. The decision should not be made known to others of the group but should be known to the teacher. It should not be attended by any sort of "pressure" whatsoever. Rather, it should be a matter of voluntary choice of the freest imaginable sort, since impressed ideals appear to lack both strength and persistence. In general, it seems safe to expect that if the three preceding steps have been well handled and if the ideal is a worthy one, the decision of the group concerned will be virtually unanimous in accepting it.

(e) Once the ideal is accepted, it is for the teacher to provide such opportunities as he can for its *application to concrete problems and situations.* Whatever may be the nature of the ideal set up, it ordinarily calls for the development of a new habit or skill. If, for example, the ideal is to be honest or tolerant, habit formation follows its acceptance; but if it is to be resourceful or tactful, instead, the subsequent program is one of skill development. In any case, after the ideal has been accepted, the teacher should see that the *necessary practice is given.* On the other hand, to require such practice in the absence of the ideal seems, in the case of adolescents, an exceedingly doubtful practice. Unquestionably, we are wasting much time in teaching them how to do things that they have no disposition to do and will therefore not do in the future. Unless the guiding purpose or ideal is first established, all such work seems more or less futile, since it will probably not function in later life.

We may state briefly the technique suggested above for establishing of ideals in this manner:

A Suggested Technique for Establishing Ideals

(1) Endeavor to arouse the highest possible degree of *interest* in the particular topic or incident which is to serve as the source of the new ideal.

(2) When the desired state of interest has been secured, introduce carefully chosen questions for open class discussion, having for their purpose pure *intellectual conviction* as to the "worthwhileness" of the end which the proposed ideal seeks to attain. By this discussion, try to establish conclusively the fact that the end in question, if attained, would clearly outweigh the necessary expenditure of effort.

(3) With the minds of the class generally satisfied that the goal set by the ideal under consideration is actually worth more than it will cost in time and effort, endeavor to arouse *feeling or emotion* regarding it. To this end, put questions relating to the moral aspects of the new ideal, how it would affect our usefulness to others if actually attained, and others similarly involving the relationships and obligations of the individual to other individuals or to the group at large. Let the discussion at this point be carried on generally by those persons in the class who "register" some depth of feeling with respect to the questions under consideration.

(4) Provide an occasion for a *written decision* by the individual members of the class as to their acceptance or rejection of the suggested ideal. Avoid any sort of "pressure" at this stage; and do not announce the results unless actual unanimity is found.

(5) After the ideal has been accepted, provide frequent *application* for it by means of conduct assignments or class problems involving it.

9. Character Education A Precarious Undertaking [1]

. . . The game of character education is more precarious than that of mining. There are those who believe that morality is somehow apart from and above the busy day's life. They would take time off from the ordinary occupations to give—to give, mark you, moral instruction. They take pupils away from the *school* life in order to enjoy for a season the *real* life of moral perception. They sin against the health of the school and the moral growth of children. Others would find an "upper chamber" in which, secure for the moment from the clatter and disturbance of common activities, they sentimentalize on the "good life" with the aid of story, song, recitation and exhortation. There are those who repair to rooms in the garret in which are shown glass cases of specimens labelled "The Virtues." They set the children to the irksome task of cataloguing and counting and describing these pickled flowers and fruits of conduct. There are other upper rooms devoted to moral self-analysis under the direction of spiritual diagnosticians who teach pupils to keep their fingers on their spiritual pulse and to discipline their natures until they can say "I am kind," "I am obedient," "I am patriotic," "I am helpful." Still other chambers in the garret are occupied with ethical stargazers who speak in breezy terms about abstract ideals. If our schools are to be healthy places for developing the wholesome impulses of good personalities, we must lift off these upper chambers and discard most of their paraphernalia and bring these spiritual experts down on the main floor. We must stop rubbing "The Virtues" into the mental skins of our children. We must reduce to a modicum all the *direct* moral appeals that are too apt to end in sentimentality or insincerity. We must minimize the introspection and vivisection that threaten to lead to paralysis, artificiality, and

[1] Starbuck, Edwin D.—(Head Department of Philosophy and Director Institute of Character Research, University of Iowa), *School and Society,* 20: 98–99, July 26, 1924.

introversion. We must plant the good life in the motivated conduct of active children who learn by experience successfully to cope with the real situations that confront them and who find out, by painful defeats and hard-earned insight, how to master these situations. When pupils have to wrestle and wrangle with the exigencies that arise in overcoming some difficulty or in solving some problem of social adjustment, they are acquiring those refined judgments leading toward insight into the meaning of right behavior that is the raw stuff out of which moral ruggedness is being made. Whenever the school becomes a society of interested personalities in which live situations take the place of ethical percepts, the virtues will take care of themselves. A virtue is a conceptual symbol of a fitting response made conscious, personal and lovable. The kingdom of moral values is within the minds, hearts, and muscles of children. . . .

10. Can Character Be Taught?[1]

Of one sort or another character has always among all people been the theoretical prime object of secondary education. Primitive man laid his emphasis on adjusting the individual to his material and immaterial environment through established or fixed ways of doing things in regard both to work and to worship; the Spartan Greek on fortitude; the Athenian on beauty of all kinds; the Chinese on veneration; the Scholastic on pure knowledge; the American on integrity and justice. Socrates identified knowledge with moral virtue; perceiving the need of something more, Aristotle demanded habituation through exercise; many medieval philosophers regarded the will as the only essential factor in virtue, which reflects character, holding that knowledge fosters a questioning spirit hostile to authoritative moral law; and later still, others argued that the emotions rather than intelligence are the central element in

[1] Briggs, Thomas H.—(Teachers College, Columbia University), *School and Society,* 12: 595–598, December 18, 1920.

character. Contemporary opinion, as stated by Dewey, is that the elements of character are knowledge, "discriminating judgment as to relative values, direct emotional susceptibility to values as presented in experience, and force in execution."

A study of the history of secondary education in all lands shows that there are always two tendencies operative: one to afford practical training, whether it lead to skilful hunting, effective war, superior social life, or the acquiring of power to be directed toward specific desired ends; and the other to afford culture. This latter tendency, highly laudable in itself, is powerfully affected by tradition and foreign influence. In consequence we find means that have been satisfactory in one age or nation persisting or transferred wholly or in part to another, where they may be to a large extent insufficient. Education in the Renaissance was appropriate to the needs of that time so that it laid the foundation for modern civilization, but it does not follow that a study now of Aristotle's physics, for instance, is the most suitable means of preparing a boy or girl for the fullest life in America today.

Inasmuch, then, as character is a term defined not absolutely for all peoples in all ages, but rather relatively according to the demands of ideal life in the civilization of a particular nation at a particular time, it follows that we can satisfactorily discuss the problem of character-teaching in our secondary schools only after clearly perceiving the elements that are essential in the ideal American today. What these elements are no individual may with entire confidence arbitrarily say. There will be little or no dissent, I take it, if among other elements we list a passion for justice, a broad conception of personal liberty, a love of truth, and a lively sense of obligation to social service; but if any individual attempts to present a complete analysis of desirable character, he assuredly will fail, for the task requires wide knowledge, even omniscience, and more wisdom than is vouchsafed to any one man. And yet, *me iudice,* there is nothing more needed to promote the teach-

ing of character that is effective in our contemporary American society than an attempt to make such an analysis [1] and definition. After many a search for a study of this kind I have found nothing satisfactory, either from individuals or from groups. We can propose nothing that may afford a better foundation for the improvement of secondary education than the formulation by a group of philosophers, using the term in its broadest sense, of a complete statement of the qualities that are essential and desirable in American character today. Whether accepted wholly or in part, such a statement would afford a touchstone to which we should repeatedly turn when reorganizing our schools, developing curricula or courses of study, and improving the methods of instruction.

The importance of such an analytic statement is based on the postulate that ends, both remote and immediate, are likely to be achieved in proportion as they are clearly perceived and ardently desired. That educational ends are not always clearly seen today may be ascertained by any persistent questioner of teachers and administrators. The majority of teachers are satisfied to know that the earth is supported on the shoulders of Atlas; the more intelligent and consecrated go on to consider the tortoise on which the Titan stands; but what supports the tortoise? This question is not intended to discredit those who with small or with great skill impart knowledge as organized, or even those who go as far as individual men may in seeking deeper principles for reorganizing the knowledge ordinarily taught and for supplementing it; they have all contributed, many of them greatly, to the miracle of modern American secondary education. The question is intended rather to direct the attention of the leaders to the necessity of a fundamental conception of current American ideals that will give meaning and motive to every educational problem that may arise.

[1] An excellent beginning is Upton and Chassell's "Scale for Measuring Habits of Good Citizenship." *Teachers College Record,* Vol. 20, p. 36, 1919.

That character is developed in our secondary schools is too obvious to admit of argument. If we were convinced today that it is not, tomorrow would see an exodus from the schools of the great majority of the best teachers and administrators. Altruistic youth demands, though often without conscious analysis, the opportunity to contribute to the betterment of mankind; wise age is satisfied with nothing else. A great teacher and leader of men has written:

> Assuredly no thoughtful man ever came to the end of his life, and had time and a little space of calm from which to look back upon it, who did not know and acknowledge that it was what he had done unselfishly and for others, and nothing else, that satisfied him, in the retrospect, and made him feel he had played the man.

And true teachers, it seems to me, more than almost any other class of men find their impelling motive in this desire to aid unselfishly in the upbuilding of the character of the young.

My first point, then, is that in order that the schoolmaster's task of character-building may be more intelligent, we should have made by our wisest students of American life a clear statement of the elements of character that are most desirable in our civilization.

Until the desired analysis and composite definition of character ideals are made, each teacher must work toward the goal as he sees it, forcing himself to make on the basis of his own wisdom and of such philosophic treatments as we have as definite a statement as possible as to what it is that he seeks to do; and in order that the contribution of altruistic service may be most effective, he must consider carefully and repeatedly the instruments that he uses in his work. They are, for the most part, three: subject-matter, methods of instruction, and personal influence. It must be noted that not only are these three instruments closely articulate and often inseparable, but that they are operative

outside the classroom routine as well as in it. I do not minimize the discipline that may be had from doing the disagreeable, from assiduity, from regularity, and the like in the studying and reciting of academic subjects; but as this field has been frequently emphasized, I wish to turn your attention for a few moments to the less conventional but equally important extra-curricula activities. These may include all personal contacts between teacher and pupils as well as personal relations among pupils themselves.

It is generally agreed, I take it, that the most economical way of learning is by intelligently doing under wise guidance that which one is to learn to do. That there is occasional dissent, however, is evidenced by such remarks as the following: . . . "Oh, no," said a high-school teacher; "our girls are too young for responsibilities regarding their conduct." The assumption in her mind apparently was that the girls are not daily making many conduct-decisions outside the school, that they will at graduation miraculously receive an aggregation of power, or that the school has no concern with such matters. Each of these assumptions I hold is entirely contrary to fact. My analysis of character-ideals shows many desirable activities of life for which inadequate or no provisions are made in the class recitation as usually conducted. Illustrative of these are initiation, organization, and cooperation. To forestall unnecessary and beclouding discussion, it is admitted at once that classroom teaching may, and often does, contribute, both directly and indirectly, to such character-elements as have just been cited and to others that are desired; but it is at the same time maintained that much more experience under wise guidance should be provided. The opportunity is afforded in extra-curricula activities.[1]

The British public schools are often and rightly cited as potent in developing character. A study of their procedure, however, shows that much of their curricula content and most of their methods of instruction can contribute little

[1] See Fretwell's *Education for Leadership: Training Citizens through Recreation.*

directly to the desired ideals of character; therefore we look to their extra-curricula procedure and find in it a careful organization and a persistent effort to inculcate knowledge, ideals, and habits that are considered essential for the British gentleman. The boy is sent early from his home to an institution which in every way possible impresses both on him and on the public at large that he is an individual set aside for a peculiar mission. By close contact with his teachers, by constant restrictions and stimuli of the system in which he is placed, and by an increasing consciousness of traditional ideals he not only learns how a British gentleman may and may not act, but he is also forced consistently to do, to refrain from doing, according to accepted standards until his character is more or less formed. Civil no less than martial victories are won on the playing fields of Eton and Rugby. And yet it is the curricula content of Great Britain rather than the extra-curricula life of the secondary schools that we in America have most successfully copied.

Mark Hopkins on one end of his log had, in the familiar illustration, only one lad on the other; in the modern secondary schools the instructor has shrunk somewhat while the lad has divided and subdivided with a rapidity that puts bacteria to shame. If it is impossible for a departmental specialist who meets from one hundred to two hundred different pupils for only one period a day to find the opportunity, to say nothing of the strength and spirit, for giving to each and every one his sympathetic understanding and counsel, then we must look toward the wise guidance of individuals to do in groups those things that may prepare them better to solve the problems of a modern democratic society.

As there is no time for discussion of adscititious school activities, I merely cite with approval real advisory systems, the socialized recitation, the "General Organization," the elected school council, the social, academic, and athletic clubs, and such organizations as the Boy and Girl Scouts, which have proved of great popularity and help with chil-

dren especially from twelve to sixteen. These instruments should not be discredited because they have worked imperfectly somewhere or other; no one earnestly seeking a means for improving character-instruction will be satisfied with easy negative criticism. The one important question is, "May I find in any one or in all of these means an opportunity of more successfully guiding boys and girls toward acquiring by activity that leads to satisfying results the elements of desired character?" Unless I am entirely mistaken, these means promise more at present in the developing of secondary education than do reforms in subject-matter or in methods of instruction.

My second point is that while using all of the means in the classroom, both direct and indirect, for developing character, we should more seriously and systematically undertake the promotion of character-teaching through the so-called extra-classroom activities. They should be as much a part of the regular work of the secondary school as are the academic or industrial subjects. Incidentally it may be remarked that the *Handbook of the Boy Scouts of America* will repay earnest study by every one interested in the development of character. . . .

PART V

PART V

THE OBJECTIVES OF CHARACTER TRAINING

"It is impossible to operate a commercial system which is not built on credit, confidence and faith. Without the elements of honor and honesty there can be no economic advance. Should the requirements of character be withdrawn from our business structure, the whole fabric would collapse." [1]

Herbart, born more than a century and a half ago, wrote, "The one and the whole work of education is summed up in the concept—Morality."

The National Education Association, in 1905, officially subscribed to the belief that the ultimate object of education is to teach the children how to live righteously, healthily, and happily; to accomplish this object it is essential that every school inculcate the love of truth, justice, purity, and beauty . . . and that the building of character is the real aim of the schools, and the ultimate reason for the expenditure of millions for their maintenance.

An individual may be educated intellectually to the *n*th degree but this does not guarantee that the same individual's honor, integrity and moral standards will function on the same high level. An individual with a superior intelligence is in a position to make more and better use of his moral qualities than an individual who has less intellectual ability. The educated individual has a better conception, because of his broader vision, of how he should act at all times.

A government of the people, by the people, and for the people must be based on morality. It is inconceivable that the ultimate purpose of education could be anything other

[1] Calvin Coolidge.

than moral character. Character is the wisdom of human experience.

There should be a definite deposit in the character of youth, of moral insight, courage and worth resulting from all school activities. This deposit may not be easily defined or analyzed but it is relatively easy to recognize. Should the schools and other social institutions of the present generation be successful in producing an indelible moral deposit in its youth, it will permeate posterity with the best moral traditions, and portend a future less somber than the past.

The objectives of character training are to bring about the most efficient type of citizenship possible. Moral character is essential to the highest forms of social, economic and spiritual activities of mankind.

1. Obedience to Moral Law[1]

The end of all obedience to the moral law is the highest and greatest welfare of every human being as an individual and as a member of the great body which we call human society. This is a body, an organism, in which each of us is a member. If every child took its own way, without regard to the advice or the command of its parents, the true family life would be impossible; if every pupil did as he pleased about studying or reciting, the very reason for having schools at all would be defeated; if servants obeyed orders from their masters or mistresses only when they "felt like it," little work would be done; if men in a factory acted according to their own fancy, and idled or worked as the humor seized them, the factory would soon have to be closed and the men would receive no more wages; if every private in a company acted as if he were just "as big a man" as the captain, there would be no use in trying to fight a battle. Thus the welfare of the whole household, of the whole school, of the whole factory, and of the whole company of soldiers depends upon obedience to those in

[1] Gilman, Nicholas Paine.—*Conduct as a Fine Art.* Boston: Houghton, Mifflin and Company, 1891, pp. 40–42.

authority. Every person in authority, in his turn, is bound in duty to work for the welfare of each and all of those who make up the whole body of which he has the control. We do not obey for the sake of obedience; we do not command for the sake of commanding, but whether we obey or command, we do it that each person may reach his highest happiness and welfare, both as an individual and as a part of society.

Disobedience means disorder in all the associations of men with one another; it means lawlessness, self-will, the setting-up of ourselves as the whole, or as the most important part of the whole; it means that we ask other people to take our will for law instead of the moral law. But this will not do in the relations of human beings with one another any more than it would do in our relations with natural forces. Society, therefore, in order to preserve itself and so give its members . . . the best things that human life can afford, enforces moral law. Some parts of this law, such as those which forbid killing and robbing, are written down in that "law of the land" or "statute law." . . . Other commands of the moral law men have found it best not to try to enforce by written laws, but to leave to what we call *public opinion* to deal with. Thus, if a man is unkind and harsh in his treatment of his children, the law will not do anything to him so long as he is not actually *cruel.* Most men are influenced very much by what other people think and say concerning them, and we find by experience that many wrongs are righted more effectually by leaving them to public opinion to settle than by passing laws against them.

Still other parts of the moral law we leave to each person to discover and obey for himself, according to his circumstances, his education and his moral sense. But whatever is actual moral law, tending to the welfare of each and all, is to be obeyed; whether we know the law or not, we suffer bad consequences from not living in compliance with its demands, or we prosper because we are acting in accordance with it. For man the end of all obedience to law is

his welfare; he lives under law, and he finds freedom and happiness, not in fighting against the conditions, physical or moral, of human life, but in full and cheerful acceptance of them. Freedom is not in "having our own way," but in following the best ways that mankind, in its thousands of years of life on this earth, has discovered. Freedom is realized in life according to the laws of human nature in society. Life through obedience to reason and all that reason tells us of law—this is moral life, the life that renders human society possible, and makes it better and better as we learn more of the moral law and obey it more faithfully. The natural rulers of human society are those who know more of life than ourselves; so we should respect the laws which have been ascertained by the wisdom and experience of many minds; we should respect the voice of public opinion in regard to matters of right and wrong. When we have been educated by experience of life ourselves, we shall still find that the moral law is supreme over every other law for man, as it is simply the highest law of our own nature. Desire to know this law and willingness to obey it—this is the fundamental matter in human life. The spirit that is essential to our highest welfare is the spirit of obedience. . . .

2. The Type of Character Moral Education Should Foster[1]

. . . The first requisite in regard to the conception of character is that it should be essentially positive. The mere avoidance of evil is one condition of a good life, but it is only a condition, and when it is fulfilled, the question remains open as to the worth of the life in either happiness or human service. We want, not that a man should refrain from harming his neighbors, but that he should love their welfare, enter sympathetically into their lives and seek to help them grow toward their highest aims; not that he should avoid falsehood, but that he should love and strive

[1] Griggs, Edward Howard.—(Author and Lecturer), *Moral Education.* Croton-on-Hudson: Orchard Hill Press, 1903, pp. 56–58.

for the truth. So we need to foster the development of positive insight, cosmopolitan sympathy, generous instincts of service, an heroic attitude toward difficulties.

Thus it is a widespread error to interpret the moral life merely negatively, as is evidenced in the current use of such words as "good," "moral," "ethical." When we have nothing really creditable to say of a man and wish to be generous, we are apt to say: "Well, at least he's a good man," and it is indeed "to damn with faint praise"; for we mean that while he has done nothing significant for himself or others we have seen nothing in his life conspicuously wrong. To call such a man good is to misuse a noble word; he is merely not bad, which is something quite different.

Indeed, one of the meanest types of character is that of the cowardly virtuous—the people who never do wrong because they are afraid to, but who are not in love with the right and never affirm it positively. These make the gossips and scandal-mongers, people who take their vice at second hand—the worst way to take it. Christ showed the rich young man that one might keep all the commandments from his youth up, yet be morally worthless.[1] There is some hope that he who does wrong may see the ugliness of his deed and react against it; but the one who is afraid to commit the evil deed, yet secretly loves it and satisfies his evil desire by gloating over the bad actions of others, is cultivating an inner morbidness destructive to every element of nobility in character. Dante places these negatively good people with the fallen angels who did not take sides in the battle of the heavens, who were not for God, nor for Satan, but wanted to await the issue of the conflict and join the winning side. . . . One may recall what is said in the Bible to the angel of the church of the Laodiceans: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So, then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." [2]

[1] *Matthew,* XIX:16–22.
[2] *Revelation,* III:15–16.

In our civilization it is these negatively respectable people who are the great burden upon us, which must be lifted in every movement toward moral and political reform. The blindly reactionary people are not the gravest menace to our institutions. The anarchist and nihilist, harmful as they may be, can nevertheless help us by showing us the seriousness of the problems we must solve. . . . It is the selfishness of indifference that is the real menace to our national life, displayed often by the very people who imagine they are the salt of the earth. The respectable people who are absorbed in serving the interests of their families, but forget all about the larger public interest; who are so devoted to their private affairs that they have no time to look up the record of the men for whom they vote, consider the principles at stake, or even go to the polls; who will not face the local bully in a convention or stand up for a cause that is unpopular—these are the people most to be feared. They will never be found "with truth upon the scaffold," but far back in the noisy procession that follows her banner, once it is victorious.

Thus for our aims as a people and for every end of human life, the type of character we need to develop is one that is large in its view of life, positive in obeying what it accepts as right, effective in the service of humanity. . . .

3. Importance of Example[1]

Only what is morally and esthetically pure and wholesome should be exhibited to the young; for we would not have our children grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb and flower day by day and little by little, until they gather a festering mass of corruption in their own souls. Our youth should dwell in a land of health, amid fair sights and sounds; good deeds should ever fill their minds to the exclusion of those that are ignoble; and so beauty and goodness, the effluence of fair deeds,

[1] Plato's *Republic.*

will fill the eye and ear, like a healthful breeze from a purer region and, insensibly, draw the soul of childhood into harmony with beauty, goodness, and reason.

4. Character and Civilization[1]

. . . No other trait, in any nation, can take the place of a high average of personal character among the individuals, the men and women, who make up that nation. I am a firm believer in using the power of the people in their collective capacity—that is, through the government—to the fullest extent to further the common interest; and I hold that the ability thus to cooperate in effective action is one of the greatest tests of the strength of individual character in a nation. But such combined action, such use of the powers of government in the interest of all citizens, can never succeed unless it is based on a high average of character in the individual citizen. Governmental action can supplement, and thereby immensely increase, the productive efficiency of such individual character, but it can never be a substitute for it; and if the average citizen is lacking in character, the governmental system in which he is the predominant unit is certain to break down.

By character I mean the sum of those qualities, distinct from the purely intellectual qualities, which are essential to moral efficiency. Among them are resolution, courage, energy, power of self-control combined with fearlessness in taking the initiative and assuming responsibility, and a just regard for the rights of others with unflinching determination to one's self to succeed no matter what obstacles and barriers have to be beaten down—these qualities, and qualities such as these, are what rise to our minds when we speak of a man or a woman as having character, in contradistinction to one who possesses only intellect. There is, moreover, one quality which perhaps, strictly speaking, is as much intellectual as moral, but which is too often

[1] Roosevelt, Theodore (Sr.)—*The Outlook,* 105: 527–528, November 8, 1913.

wholly lacking in men of high intellectual ability, and without which real character cannot exist—namely, the fundamental gift of common sense.

I am far from decrying intellect. I join with the world in admiring it and paying homage to it. Without it—above all, without its highest expression, genius—the world would move forward but slowly. . . . Exactly as strength comes before beauty, so character must ever stand above intellect, above genius. Intellect is fit to be the most useful of servants; but it is an evil master, unless itself mastered by character. . . .

This is a truth of which men tend constantly to lose sight. . . . We tend to lay far too much emphasis on that indispensable but one-sided type of intellectual vigor which shows itself only in commercialism, in business achievement—a kind of intellectual power which is absolutely necessary to either individual or national success under present-day conditions, and indeed under all proper conditions, but which becomes a curse instead of a blessing if treated as in itself an end instead of the carefully regulated means to an end. . . .

. . . The sneering indifference to, or connivance with, corruption is almost as bad as corruption itself. Honesty, rigid honesty, is a root virtue; and if not present no other virtue can atone for its lack. But we cannot afford to be satisfied with the negative virtue of not being corrupt. We need the virile, positive virtues. These all-essential virtues ought not to be, and in a thoroughly healthy community are not, of exceptional type. . . .

The state cannot prosper unless the average man can take care of himself; and neither can it prosper unless the average man realizes that, in addition to taking care of himself, he must work with his fellows, with good sense and honesty and practical acknowledgment of obligation to the community as a whole, for the things that are vital to the interests of the community as a whole. There must be idealism; and there must also be practical efficiency, or the idealism will be wasted. We need sound bodies;

we need sound minds in our bodies; but more than either mind or body is character—character into which many elements enter, but three above all others—courage, honesty, and common sense. If the ordinary men and women of the republic have character, the future of the republic is assured; and if in its citizenship rugged strength and fealty to the common welfare are lacking, then no brilliancy of intellect and no piled-up material prosperity will avail to save the nation from destruction.

5. Some Aims of Moral Education[1]

Experience seems to show that patience and tact, even when acting under the inspiration of lofty ideals, afford no warrant of success in the great work of forming the character of the young. Not merely have unworthy men and women come from homes where they have always been surrounded by the ennobling influences of a good example, but children for whose moral welfare everything had been done that anxious thought could suggest have gone forth into the world with nothing better than a weak and cowardly will, a prey to the first temptation that happened to cross their path. Such results are usually attributed to "total depravity"—there was no better nature to which an appeal could be made—a comfortable doctrine, on the whole, for what is inevitable can always be borne, especially if it happens outside the walls of one's own home. But in view of the magnitude of the interests involved it may be worth while to consider whether a large share of these failures is not due to the employment of inadequate methods of dealing with our material, the adoption of which is attributable in great part to hazy and incomplete notions as to the exact nature of the ends in view.

In the average family the aim of moral education seems to be restricted to the formation of habits. In this way it is sought to develop not merely the virtues of punctuality,

[1] Sharp, Frank Chapman.—(University of Wisconsin), *International Journal of Ethics*, 9:214–218, January, 1899.

order, obedience, and industry, but also veracity, honesty, and self-control. The means employed to establish the desired modes of activity, to the exclusion of whatever will militate against them, are—so far as specifically religious considerations are not called in—the threat of punishment and the promise of reward, or an appeal to the desire for approbation, or to affection for the parent who will be pained at disobedience. The fact can hardly be overlooked that the first of these motives will cease to operate at precisely that moment when the real struggle of life begins, and that the last of the three will lose most of its effectiveness upon the separation of the child from the family, and with the growth of the conviction that as a man he must lead his own life, regardless of what his mother might feel if she should chance to hear of things which in all probability will never reach her ears. But it is hoped that if the child is once properly started he will continue to do right of himself, like a perpetual-motion machine, which when wound up and given a push would go on forever. And this conviction has been strengthened by the emphasis placed upon habit in recent years by psychologists and pedagogists until the oft-quoted words of Wellington, "Habit a second nature! Habit is ten times nature," are taken to represent the sum and substance of the work of moral education.

That this method is indeed far from perfect would doubtless be admitted by every thoughtful person. At best it results in a purely mechanical product, a life in harness like that of the factory hand, with as little love or joy or freedom; it leaves the individual as helpless to cope with changed conditions as the savage when brought into contact with civilization; it provides neither initiative nor aggressiveness and knows nothing of the potentialities of development and growth. Nevertheless, it is ordinarily believed to be absolutely reliable as far as it goes, and since it appears to assure the existence of the fundamental virtues, the lottery of chance is depended upon for the rest. But what needs to be pointed out today is that this system is

weak just where it is supposed to be strongest. We may hold what opinion we please about the habits of a man of fifty, or about the effects upon certain elements of character of the drill and the regulation of army life; what we are concerned with here is the young men and young women who at sixteen or eighteen years of age are practically emancipated from parental authority and often cut off entirely from the influences of the home. How far the habits of a youth of eighteen can be depended upon to withstand the pressure of unfamiliar forces in a new environment will best appear if we inquire how habit works.

Now the domain of habit is as broad as life itself, but that form of it which we are now considering consists in the automatic suggestion under certain conditions of a given mode of activity, to the practical exclusion from the mind of the thought of other alternatives. "When angry count four" is the sage advice of that distinguished successor of Emerson, Mr. Puddin'head Wilson. If this rule were conscientiously adhered to for a time the appearance of the calming monosyllables at the proper moment could be depended upon with absolute confidence and we should be saved many an unkind word that, when spoken, we would gladly recall. In the same manner the practice of veracity may become fixed so that the truth springs spontaneously to the lips of the speaker, whatever the circumstances. . . . The boy who has not told a lie since his earliest childhood enters a lawyer's office. One of his first commissions is to go to court and secure the adjournment of a case upon today's calendar. If innocent enough to ask what grounds he is to assign, he is told to use his powers of invention. Here, then, are suggestions that find their support not in the dead past, but in the living and ever-renewed present; here pictures which powerful forces combine to hold before the mind. At first he may recoil, and the thought of breaking with his past may seem intolerable. But if the opposition have no deeper source he will find that in dishonesty and lying, as in smoking, "it is the first step that costs." Evidently when a young man leaves his home he must go

forth equipped not merely with habits, but also with so profound a sense of the importance of the modes of activity they represent that he will value them more highly than all he can lose by his devotion to them.

Here, then, we have reached the fundamental defect of moral education as commonly conducted. It creates at best a machine which when well started would doubtless run on forever if it were not for the existence of friction. But morality involves a conflict with opposing forces, and in this we must depend not upon inertia but life. What is required, therefore, is a spirit of positive and ardent devotion to moral ideals; this alone can beget that loyalty to goodness that prompts to endurance for its sake. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic," writes the author of *Ecce Homo*. These words contain the secret of moral education.

What, then, we must ask, is the nature of the ideal a love for which is to be developed in the minds of the rising generation? The moral life is a very complicated phenomenon, and no one article can do justice to all it involves. But we may select two of its elements as on the whole most likely to repay our study in the present state of thought on the subject, and confine our attention to these. Their nature will appear when we observe that morality, whatever else it may include, means on the one hand the services of our fellow-men, on the other beauty of character. Objectively these are but different aspects of an organic whole. Beauty of character, at least in its highest and most complete manifestations, appears only in connection with the life of service, while the life of service is the visible expression of the beautiful character. . . .

6. Behavior Flows from Character[1]

. . . We think of an individual as "saved" not by his doctrines but by his conduct, by his way of life. His creed

[1] Chubb, Percival.—(Leader of the St. Louis Ethical Society), *The Standard*, 14: 133, January, 1928.

must be slowly learned and earned by his earnest endeavor to live worthily. He is to live so as to achieve worthiness. . . . There is something more important and fundamental to be done than any such fast dyeing of the pupil's yielding mentality in creedal colors, namely, to nurture in him those virtues by which men are really judged and placed and honored in their converse with human beings. . . . In the larger mingled world people are valued ultimately according to their ethical quality. These virtues are not nurtured by theological beliefs, and are not dependent on them. Truthfulness, fairmindedness, honesty, sincerity, courtesy, sympathy, reverence, do not hinge on beliefs. They are attitudes, tempers and habits of mind. They are "bred" in the child as they are caught from parents and associates. It is this good breeding . . . that marks off the fine and noble child from the coarse and base one. Nourish these virtues, achieve this ethical integrity and habitude, and you may trust the doctrines to take care of themselves, and to count for much or little. These basic virtues, these basic compulsions, preferences and habitudes are the "life" of the child. . . .

Behavior depends upon and flows from character. We may thus reverse the adage and say "Handsome *does* as handsome *is*." So we are to help the young to grow in this respect—grow in worth and worthiness. As this worth is to express itself in conduct, that is, in human relationships, the first condition of its expression is attention or thoughtfulness on the part of the child. We should aim to make conduct thoughtful, reflective, and solicitous. Perhaps the best word here is "considerateness"; to be considerate of others is the sovereign thing in conduct. To take others into account, to do always the "square" and fine thing by them, to bring thought and knowledge and imaginative sympathy to bear on determining what that thing is—such should be the goal of the organized endeavor to develop and train character. . . .

7. The Educated Man[1]

. . . The educated man is the man who, by reason of the fact that he has perfected his adjustment, is at home in the world. . . . And, we may add, any system of education stands or falls in the measure that it is efficient in enabling man to make the fundamental adjustments of life.

What, then, are these necessary adjustments? There are at least three, the economic adjustment, the intellectual adjustment, and the moral adjustment. All these must be brought to pass for a man to be at home in the world.

Economic adjustment.—First, he must have effected an economic adjustment, for this world is a material world, and man is a material being. There is a physical basis of life which cannot be avoided. "If a man will not work, neither shall he eat." A stern necessity confronts every man, with few exceptions, that forces him to get out into the business activities of life and to make a place for himself, to adjust himself to the demands of industrial, of commercial or of professional life, and to realize therein the possibilities of his nature, and, as we sometimes express it in the vernacular, "to make good" as an economic unit of society. The man who does not make good in some such way is the man who helps to swell the story of human impotency and failure. It is the expression of an educational ideal and is not to be condemned as a mere materialistic symptom of the age. . . .

Intellectual adjustment.—But this is only one part of man's adjustment, and indeed not the most important part, for it is ever true that "man does not live by bread alone," that the man who has made a complete adjustment of his life in terms of commercial or industrial or professional efficiency, has only realized one fraction of his life, if this is all that he has done. The Creator has given to man capacities beyond those that are merely involved in the

[1] Hinitt, Frederick W.—(President of the Centre College of Kentucky), *Religion and Education.* New York: The College Board of the Presbyterian Church, pp. 7–11.

struggle for life, or place, or power. He has given to him an intelligence not limited in its reaches to the machine or the shop or the market-place. The intellectual adjustment must be attained if the man is to be at home in the world. . . . If a man is to participate in the world of civilization and realize what it means, there must come to pass this intellectual adjustment, whereby the spirit of the ages enters into his. He must learn that there has come to him a priceless heritage of spiritual achievement, the work of "the masters of those who know," which after all, is of infinitely more importance than all our material goods. Prize as we may the summed up conquests and possessions of this present age, man's domination of matter by a thousand applications of science, yet it is true that the possession we ought to treasure above all others is the spiritual heritage of thought and aspiration that has come to us adown the generations, the prized endowment of every man who has made his intellectual adjustment to the world. The insight of a Plato, the spiritual struggles of an Augustine, the divine dreams of a Dante, the religious dynamic of a Luther, the world-wisdom of a Goethe, the generative ideas of the thinkers of the ages, of poets, statesmen, philosophers, dreamers and doers, these are the supreme possessions of the human race, here is a range of value without which life today is poor indeed. No clatter of mechanical practicality can drown the voice of the spirit. Therefore, a sound educational method continues to insist on these values, and our institutions of learning refuse to make a base surrender to the demand of such a crude utilitarianism. . . . It provides the means toward man's second necessary adjustment, whereby he becomes at home in the world of the spirit.

Worth conditioned by character.—But education means more than efficiency plus intellectual breadth. At the state prison there are hundreds of men who have been gathered in a hideous segregation. Why has society said to these men that their liberty is forfeit? Why has life issued in such dismal failure for these unfortunates? Most of them

are capable of a successful economic adjustment. Many of them possess minds quickened by training and broadened with intellectual interests. Their failure has been in the most fundamental adjustment of life, the moral adjustment, and therefore it is that they inhabit the prison house. How crucial this moral test is may be illustrated by the fact that in 1913, on the testimony of Bradstreet's Agency, eighty per cent of the business failures in the United States and Canada were due . . . to a lack of character running through the scale of defects from incapacity to positive fraud. Moral fitness! It is the final test of a man. His economic worth is conditioned by it, for the value of technical ability depends on the good will, the moral attitude of the man who uses it. . . . The intelligence of the man expert in finance is of little worth save as it is coupled with a character rooted in righteousness. A man's value to society is, above all else, his moral value. The moral adjustment is, therefore, the supreme achievement of education whereby man completes his life's adjustment. And education, as a process, must have as its end, the making of this adjustment, and its success or failure can be finally determined in the measure that it produces moral results, the man with the completely fashioned will. . . .

PART VI

PART VI

PROBLEMS OF MORAL EDUCATION

THE problems of moral education are intricate, varied and exceedingly complex. It will be found helpful to invest rather heavily in the field of social psychology when attempting the solution of many of its problems.

There are two primary causes of immorality or wrong-doing of any kind. These causes are ignorance and selfishness, the latter resulting from the former, and both so very dominant and of long standing in the individual, and in the race, and the removal of both so absolutely essential to the highest welfare of both as to make their attention the chief concern of the school. The cardinal principles of education have their beginnings in ignorance and selfishness which are deeply embedded in human nature, in fact their origin is in pre-human nature. They became strongly embedded before man became known as man in the process of evolution. The statement has been made that the wrong-doings of children are not the roots of future evil, but rather the evidence of animal ancestry.

The individual and the race are what they are because of what they have been. According to Thorndike man is continually altering himself to suit himself. His nature is not right in his own eyes. Only one thing in it is, indeed, unreservedly good—the power to make it better.

One of the foundation stones of moral development is a knowledge of ignorance. After ignorance, perhaps the next great problem to deal with is that of selfishness. We are not yet brothers, even we higher and better peoples who get so much satisfaction out of the largely imagined contrast between ourselves and our ancestors and even between ourselves and our contemporary, so-called inferior, races. Our dislikes and prejudices against others, if an-

alyzed, would often be found to be due to our own feeling of superiority.

Selfishness is the outcome of the practice of the biologic law, the survival of the fittest. The problems of moralists down across the ages have been to find ways to induce men to transfer some of the surplus devotion they have for themselves to others.

Selfishness is primordial. It is the common misfortune of all animals, from the amoeba to the philosopher. The great problem it that of securing a more nearly balanced egoism and altruism; the attuning human nature to the *Golden Rule.*

1. The Problem of Moral Instruction[1]

The fact that the definition of morality is in itself one of the most difficult of all problems, and one in regard to which there is the widest divergence of opinion, is not always sufficiently considered in the course of discussions on moral instruction. Were morality nothing more than the mere regulation of social intercourse, nothing more than an external code for the orderly conduct of life, it might not be difficult to dispose the young to its due observance, and with skill and success to break them into obedience to its rules.

If, however, morality is recognized as having a unique authority in shaping life's ideals, it presents to us the appearance of a pathway to a new world and to a new conception of life. It sets before us the apparently impossible task of escaping from the impulses and appetites of our lower nature, while, at the same time, preserving vigor in effort and the power of joy. It leads us to think of the true strength of a good life as something not mechanically determined, but springing from a deep source of moral freedom. Those to whom morality has this meaning trace back the power which makes for good living to

[1] Eucken, Rudolf.—(Professor of Philosophy in the University of Jena), *Moral Instruction and Training in Schools.* London: Longmans, Green, and Company, 1909, pp. 1–6.

sources in the secret places of the individual soul. Environment and external influence can indeed give help and impulse to good living, but they cannot furnish the most necessary motive power.

If this view of morality be accepted, it follows that limits are set to the sphere of moral instruction. If such instruction wears the mien of coercive authority, it may easily do more harm than good. If it relies too much on didactic disquisition, it may weary the pupil and dull the early freshness of his moral sense. On one point hinges its success: the pupil must be made to realize, so far as his natural disposition allows, the new world which is revealed through moral action. On the reality of that world he must be brought to rely. Its supreme importance he must be helped to realize. Its claims he must be inspired to revere and to love.

This new world the pupil must learn to think of as transcending the influence of mere caprice; as demanding from us willing obedience and self-sacrifice; as being nearer than hands and feet; and as that which alone can give real significance and true happiness to human life. Towards this high aim, training and instruction must work together. How the most diverse branches of the course of study can bear part in kindling and strengthening moral conviction has often been admirably shown. The more that a study is concerned with human life and progress, the more direct may be its moral influence. In this connection, therefore, the teaching of history is of especial significance. But, in teaching it, we must not attempt to prove that in human history everything has gone smoothly forward in accordance with the dictates of morality; that *Good* is always victorious; that *Evil* is always overcome. Such a view would soon be refuted by the riper experience of our pupils. Our aim must rather be to show that moral principle has proved itself a force superior to all the shocks of outward fortune; and that it has been able to give men assurance of their personal relationship to an unseen order of things.

Long established tradition makes the first beginnings of direct instruction in moral principle the special concern of religion. For this power of religion in education, especially in the training of younger children, it will be hard indeed to find a substitute. Nevertheless, it is much to be desired that in secondary schools, an effort should be made to supplement the religious and moral teaching which has gone before by a philosophical presentment of moral principles as deduced from human needs.

What is wanted is not so much a course of formal lectures as a wise use of the opportunities which would present themselves in a course of lessons on great thinkers such as Plato, Epictetus, Shaftesbury and Kant. The need for such a course of instruction in the principles of morals is increased by the fact that doubts concerning the traditional forms of religious teaching lay hold of the minds even of the young.

For the purpose, however, of moral influence, training is much more important than instruction. But here too more will be achieved by indirect methods, and when the teacher pursues his aim with caution and reticence. Nothing, however, compares in importance with the fact that moral aims and moral achievements should be rightly valued in the pupil's home and in the school community in which his education is carried forward. The pupil should always be treated as one who is called to the high task of a good life and to the bearing of responsibility. As Plato and Aristotle urged long ago, the chief thing in education is that the young soul should learn with all its might to love good and to hate evil. The school indeed, within its province, can do much towards attaining this end. But let us never forget that it can only work effectively in moral training when it is supported by the wider influence of the life of the whole community. Nowadays we are far too prone to exaggerate the power of the direct influence of the school.

2. How We Motivate Immorality[1]

The slovenly work the teacher accepts in lieu of the high quality which the child could produce certainly is subversive of good moral training. The teacher's inconsistency (since she is human), in accepting quality of work far lower than the standards which she had set, is too well known to warrant a discussion.

In oral and written speech, slovenliness often is encouraged in the schoolroom just because it is human for all of us to let down on demands and effort. One of the finest fields for moral training is in precision of expression and in habits of saying in the fewest and best possible words just what we mean. Because human nature is frail and easily distracted there is a general tendency to bluff, to hide behind words, to speak vaguely when facts are not readily available. Instead of holding ourselves and our pupils to get the right word, a phrase or sentence is substituted. If we do not have the precise facts at hand, we avoid the effort to acquire them; we substitute some vague or empty generality in their stead. Our pupils soon learn the trick and more and more they grow to be bluffers, some of them to carry the habit throughout life; and more unfortunate still, many seem by it to get well rewarded. But we should count this immoral and insist that our students answer what we ask.

Let us also answer exactly what we pretend to answer. It would be well if we were to check up on ourselves as well as on our pupils in regard to tendencies to evade a question by answering something else, or by saying it in such a way as to confuse the questioner. It should be added that both the teacher and the pupil do a good part of their bluffing unconsciously. It grows up as a means of defense as well as a means to put the best foot forward. . . .

[1] Myers, Garry Cleveland.—(Head of the Department of Psychology, Cleveland School of Education), *The Learner and His Attitude*. New York: Benj. H. Sanborn and Company, 1925, pp. 383–387.

In a study by A. E. McNelly[1] on the subject of bluffing, we have some very interesting data from pupils ranging from 9B to 11A, inclusive. Nine per cent of the children indicated that they would bluff if called upon to solve a problem in algebra for which they were not prepared.

In answer to this question, "What would you do if you were asked the exact date of the Norman invasion of England, which you did not know?" thirty-two per cent stated that they would attempt an answer.

All agreed that where pupils were allowed to bluff, little can be accomplished; that they would be unprepared for tests, that they would not be ready for the next grade, that little knowledge could be acquired. Some noted that they had acquired bad habits by being permitted to bluff. The majority believed that if they acquired this habit they would sometime regret it. When asked if the teacher should permit bluffing merely to encourage the pupil in the hope that he will do better, all but six out of a hundred answered "No."

One reason for the bluffing habit by the pupil is the tendency of teachers to accept partially correct, or wholly incorrect responses, as satisfactory; to urge him, even in factual matters, to attempt an answer to every question, whether he thinks he knows it or not; or even to censure him if he does not always attempt an answer; or, what is still worse, the tendency to grade the pupil in such a way as to reward him for guessing. Almost every teacher evaluates a wrong answer as equal to no answer, and frequently as better than no answer, when, indeed, an incorrect response to a question calling for a specific fact is far worse for the pupil's future learning than no response. Should not a wrong reply in a factual matter be penalized so as to lead the learner habitually to find a reward in honest confession of ignorance—the first step toward a healthy learning attitude?

Shall we lay the blame of bluffing on the child or shall we not as teachers blame ourselves for making bluffers?

[1] *School and Society,* January 5, 1924, pp. 9–12.

It were well for the teacher honestly to confront himself with this question: "To what degree do I bluff before my children?" Obviously, there are several modes of this offense by teachers. One is in answering questions which arise, so as to avoid admission of ignorance. Another is in the habit of guessing in the presentation of facts, with the desire of seeming to have exact information at a time when one is aware that he doesn't have it. A third type is in a conscious attempt at ambiguity in presentation.

Not only in oral, but in written work as well, is there much to motivate dishonesty? Written home work is accredited as *bona fide* when hardly any one believes it to be what it represents. Pupils themselves will testify that not more than seventy per cent of such work actually is done by the students who get credit for it.

Call now to witness the unearned marks assigned to high school and college students for special papers, which often are only skilful fittings together intact and undigested of phrases and sentences and paragraphs, without quotation marks, plucked here and there from library sources. If, instead, practically no work written outside of class would be accredited which its writer, upon demand, could not reproduce or summarize in his own language before his classmates, this prevailing premium upon dishonesty would cease . . . and a milestone in morals will have been passed.

3. Moral Training Rests upon Instincts[1]

Moral training resolves itself into conforming the child to his world by cultivating in him habits of social conduct. The habits arise by repetition of acts. The acts, in the period before twelve years, are largely prompted by instincts. In adolescence they grow chiefly from ideals though each moral act is more of a deliberate decision

[1] Holmes, Arthur.—(Dean of the General Faculty of the Pennsylvania State College), *Principles of Character Making.* Philadelphia: J. B. Lippincott Company, 1913, p. 296.

to act according to some ideal than it is the largely unconscious expression of a multitude of past acts. With pre-adolescent boys many habits do spring from deliberate or ideational acts though by far the largest number come directly from instincts. Even in the case of ideationally formed habits, such as reading, writing, dressing, and a host of others, including also many "moral" acts, the ultimate basis of their repetition goes back to instincts. For many of such acts are done for the sake of reward or the fear of punishment. Both of these feelings are instincts; and many times, to the utter incomprehension of grown people, a boy will be so powerfully actuated by some particular instinct moving him to do something sure of almost immediate punishment, that he cannot refrain from giving the forbidden instinct free play. Ultimately then, it seems to me, that the moral training of boys reduces itself to an appeal to their instincts. The method of doing this is first, by example; secondly, by environment; thirdly, by play—and the greatest of these is play. Example appeals to the imitative instincts; environment stimulates and suppresses a host of instincts and play creates the boy's own world and fits him to it. . . .

PART VII

PART VII

CONTROLS OF CONDUCT

The problem of the controls of conduct is and will continue to be the greatest concern of worthy parents and teachers. A thorough understanding of the principles underlying the controls of conduct lies at the foundation of the efficient home and school. It has too often been assumed that when the proper procedure is pointed out to the child nothing further is necessary. Actual participation in activities involving principles of moral conduct is as necessary as is practice in learning to drive a car.

But little observation is necessary to convince one that even extensive knowledge, without practice in proper conduct, does not give the desired assurance that the behavior of the individual will be in harmony with the knowledge possessed. The principle that one learns to do by doing functions as truly in the moral laboratory as it does in the physics laboratory.

Professor McDougall has analyzed controls of conduct into four rather specific types, each occurring on a different age and experience level. The first stage, or level is embedded in the original nature of the child, and is known as "the stage of instinctive behavior" (the prudential level). At this stage the agents of control are external, and the child's obedience is determined by the degree of satisfaction or dissatisfaction resulting from the effects of his conduct in previous similar cases. In the second stage, or level the control remains external. The child recognizes the superiority and authority of the agent and his conduct is modified by the anticipation of rewards and punishment. The third stage, or level has a social significance and the agent of control is that of social approval and disapproval. Thus far the controlling agents

have been external. The fourth and most advanced stage, or level is acquired after passing through the first three stages, and unlike the first three, the control is no longer external. The individual, as a result of his experiences, is able to be governed by his own reasoning and by his own reasoning he sets up his own ideals. His conduct is controlled less and less by the external criteria and more and more by the internal criteria of his own ideals and reason.

The individual is never wholly free from the early controls. They will function throughout the life of the individual but each will be subordinated to the one above it. The efficient and successful work in moral education is dependent upon parents and teachers having the proper knowledge of these controls of conduct and their relation to each other.

1. Moral Uses A Recitation May Subserve [1]

Of the specific elements of character, whose cultivation may be subserved by the recitation, and of which we seize but one or two for discussion, *attention* seems to present itself first and foremost, for it is the prime element of success, the forerunner of all attainments, and the pioneer of every acquisition. Attention makes the genius; all learning, fancy and science depend upon it. All moral achievements stand in close affinity to it, and acknowledge their obligations to it, because in itself it is a moral acquisition and a moral power. All success in life is its debtor, and it gives a specific value to every endowment that is our heritage. As a voluntary power of fixing the perceptions, it has its moral side and its moral purpose, by which the great moral truths that regulate the relations of men are perceived. It touches the inner life of man, and holds the same relation to the invisible and moral world that its intellectual phase does to the physical world. It takes

[1] Kirk, Alfred.—*Proceedings of the National Education Association,* 11: 71–76, 1871.

cognizance of the truths, facts and phenomena of the inner and superior life, and concerns itself with what man is. The processes by which both its phases are cultivated are essentially the same; the objects of its application alone are different. The power of fixing the attention is a great and important acquisition, and can be fostered only by moral influences and through moral agencies. The gathering of the facts of natural science solicits and secures the mind's notice; but the exercise of the principle of volition as a motive power enabling it to arrive at its knowledge by its own action, is a moral effort, and subserves a moral purpose. The intelligent teacher will not commit the grave blunder of substituting the exercise of his own will for that of the pupil; he rather aims to touch, by a kind magnetism, the pupil's activities, as a propelling force working from within. Attention is the primary object of the teacher's effort, and is to be developed through curiosity and observation; and to be profitable, should be prompt, earnest, engrossing, and continued. The true line of educational work involves this element as of paramount necessity; it is the corner-stone, without which there can be reared no fabric of faithful instruction. It is the beginning, middle, and end of every recitation, as it is the inspiration of every effort in life.

Another moral quality that may be secured through the agency of the recitation is "Concentration of Aim," or fixedness of purpose, a devotion to one object for the time. But little is accomplished in the pupil's work, so long as his efforts are scattered, his strength divided, or his energies paralyzed by a multiplicity of aims. Men achieve in any direction but little more than nothing, if their activities be weakened by diversion into various channels. The pupil must be taught the vital importance of doing but one thing at a time, but doing that thing with all the might, and well. It is just as vital and imperative in the pupil's daily work as in the department of mechanical labor. It lies at the very root of all successful effort in all branches of human industry, but rises to its highest

power in the development of human character, as human life is the crowning work of creation. Pupils, men and women, fail not so much from poverty of resources as from mental dissipation, from that scattering of effort that is so characteristic of American life. One well-cultivated, deepened, and enlarged activity is worth a thousand shallow, skimming, surface endeavors. . . . One of our blunders, akin to crime, is in making our children drive too many subjects of study abreast. Their minds are distracted and weakened upon a great variety of objects, and they are apt to suffer defeat because the attention is forever diffused through so many channels that it can never gather in force in any one point or upon any one object. . . . Pupils should be taught to be their own royal masters in the mastery of their own powers, through an intense convergence of the rays of the mind, as a burning-glass gathers into one focus all the rays of heat that enter its disc. Every recitation should be an illustration of the power and beneficence of concentrated, well-directed effort. The age and the world abound with examples and lessons which the teacher may seize and hold up for the encouragement and incitement of the pupil; but the power is best cultivated by a faithful and persistent direction of the pupil's own activities.

Self-reliance is a third specific element of character that finds its most favorable conditions of growth in the classroom, a will to be one's own master, a faith in one's self as a factor in the struggle of humanity to elevate itself, a confidence in one's ability to fulfill the meaning of his life, and carry it to honor. Every man must be the architect to fashion his own fortune, and to this end must believe in his genius for such a work. His life must be an outward flow, bequeathing a legacy of good deeds to mankind, and himself one of the world's potentialities, discovering within himself, the elements and capacities of usefulness and honor. This lesson of self-reliance is learned in the pupil's daily work, and may be emphasized at every recitation, for nowhere else is his faith in himself put to

such a test. He is brought face to face with what he can do, and is made to see himself gradually gathering new strength, and rising to a broader horizon of power and efficiency. It is in the recitation most of all, that the pupil may learn to lean upon himself, as his most certain support; . . . to disdain all charity and crutches, and to refuse all extraneous aid. . . . A conviction of power and capacity is a most potent agency, nad lifts a man from penury and obscurity into the brightness of distinction. . . .

Another moral attribute which a recitation may be made to subserve in pupils, is "Endurance." Endurance is the test of strength. It is not sufficient that individuals exercise a self-reliant principle of action, or a concentrated power of attention; they must be lasting, must hold out to the end of things. It will not answer life's great purpose to run well for a time, and then faint when adversity comes. Endurance is the quality that men most fear in an adversary. . . . It gives value to every other talent that we possess. It is mainly by virtue of this stern element of character, that freedom, and every liberty that man holds dear has been wrung from unwilling power. I am persuaded that the great difference between our pupils—the difference between men and women, between those in high places and low, is this inflexible energy, this sustained enthusiasm, this invincible purpose to win at all hazards. The teacher should ever guard the pupil against spasmodic, intermittent effort of fitful action, which at the best, does but little more than wear out the strength and thwart the purposes of life. It is here that teachers need to be most vigilant. . . . The daily recitation should discover to him the sterling worth of that virtue which waits and endures with unflinching tenacity, assured that well-directed and persistent efforts are certain of some victory. There is, it is true, a limit to human power and achievement, and the pupil will often be saved much irritating and fruitless labor, if the teacher will be careful to guard him against any attempt to accomplish im-

possibilities. But these cases are exceptional, and seldom arise to disturb the work of the hour. It is more frequently true, that an intense desire and a resolute purpose supplement each other, and are in themselves the prophecies of fulfillment. The pupil should, by patient and assiduous toil, be conducted into an assured consciousness that he grows only as he is shaken thoroughly by difficulties that demand his best and most vigorous effort, and he should be irresistibly encouraged by a sort of moral compulsion to return again and again to the work in hand, until the conclusion of the whole matter becomes a visible thing. The satisfaction of success is a most thorough preparation for renewed effort. . . . It is this tenacity of purpose, this stubbornness of perseverance that wins every contest, whether of youth, or manhood, in the classroom, or later life, everywhere, in high estate or low. It is the conqueror of adversity, the master of circumstances, the begotten of the faith and courage that converts repulses and temporary defeat into permanent victory. Pupils need it, teachers need it, the world needs it. It is the stuff of which martyrs are made, and the world's heroes are its debtors.

Probably, the most desirable use to be subserved by the recitation is the clutivation of a love of truth—truth as opposed to all forms of error—truth in thought, in word, and in deed; truth as to what one may be to himself and to others; truth as to the whole life, both in its most secret conceptions, and its outward manifestations; fair, concealing nothing, and proving everything. Truth in education is a living principle that exemplifies itself in making individuals better and richer, in all relations, human and divine. It is the sum of all the virtues, the product of all the graces that ennoble and beautify mankind. Men are slaves to the various forms and degrees of error, until the truth comes to set them free, and to lift them into dry places. It is the grace of life, nature's conception as an artist, which clothes all her works as with a halo of loveliness and majesty. It is to the human life what

the natural sun is to the life of the earth, converting an otherwise dead waste into countless forms of beauty, and discovering a meaning and grandeur in humanity, as in the world of creation. There is no element of character to which it does not add luster. . . . Morals in culture must be largely the work of the common school, for it is best promoted by instrumentalities that operate most favorably with children. This element of character must be implanted, and fostered, and developed in youth; moral muscle and sinew must be formed and nourished in youth, if we expect manhood to be honored. The men of to-morrow must be trained and drilled in the truth today, and instructed in all its aspects, for the great conflict between truth and error is already upon us, and, in our judgment, our people are but illy prepared to maintain a vigorous warfare in defense of high moral or religious principle. We are day by day treacherously robbed of one stronghold and another, because error is made to clothe herself in the garb of truth. . . . Compromise is characteristic of American life; the *present* is always brought to the front, and hides our true interests. We are suffering today from a growing spirit that regards not the rights of others, that prostitutes liberty to license, that seeks the selfish end of men, and is indifferent to the public good; a spirit that shuts out all moral obligation and makes human appetites and desires a law unto themselves. There has been no time in the history of our country when we had so much fear from a culture from which every element of morals was carefully excluded. America is today in a bondage more terrible, intangled in labyrinths of error, prejudice and bigotry more deadly, more exhaustive of its essential life than was Southern Slavery, and how to extricate ourselves is a momentous question. We are running to materialistic forms of culture in science, and to various systems of speculative philosophy. We are led into ways that are purely intellectual, scientific, or artistic, and are following the things of man's device. We are in a race for a supremacy in commerce, engineering skill, and all the

appliances of science to the mechanical arts. The most vital interests of humanity are at stake, and questions that affect mankind are constantly presenting themselves for adjudication, and they must be settled by the arbitrament, by honest and intelligent counsel; and the parties who shall figure in the midst of these conflicts, are the children today in our schools. . . . It is impossible to indicate with any degree of minuteness what are the occasions or methods that may be used to develop moral virtues in pupils. Formal instruction, perhaps, is the least efficient. Moral lessons never reach the consciousness of the pupil so as to influence his life through set phrases of speech. A thousand instances present themselves to the experience of every teacher, conveying lessons of great moment which he may seize to the infinite profit of the pupil. Every recitation is full of such opportunities, which are rich in a fruitage far beyond its ordinary recognition. These virtues must first be embodied in the teacher, and exemplified by his daily life as a living presence. . . .

2. The Problem of Conduct[1]

Stages of conduct development.—The history of the human family discloses two distinct stages of character or conduct development—the external criteria stage, and the internal criteria stage. These two stages of character development are marked by two distinct philosophies of life. The history of the race in the development of behavior is repeated in the history of each individual of the human family. Every human being who lives to adulthood exhibits the two stages of conduct in obedience to external criteria, and conduct in obedience to internal criteria. Likewise, each individual is dominated by the same two philosophies of life that parallel these two stages of conduct development. Therefore any rational

[1] Nutt, Hubert Wilbur.—(Acting Head Education Department, Ohio Wesleyan University), *Principles of Teaching High School Pupils.* New York: The Century Company, 1922, pp. 324–345.

attempt to develop conduct or character must be based upon these historical and psychological truths.

Stages of external criteria.—When the human race was passing through the stage of external criteria it had to have laws and positive commands telling it what it should not do. This was the time of the ten commandments written on tables of stone. It was the period when the people bowed to a "Thus saith the Lord." The human race had to learn obedience to law and authority, and human conduct and character were measured in terms of implicit obedience to the external mandates.

The philosophy of this stage of external criteria is based upon the idea of "an eye for an eye, and a tooth for a tooth." Any offense or disobedience must be punished by some external means similar to or related to the offense and of a comparable degree of severity. Therefore the offender must be "beaten with stripes," his body must be bruised, or some dreaded physical suffering must be meted out to him. Members of the human family must be obedient to the external criteria of behavior or they must pay the external penalties.

The fundamental psychology of this stage of behavior is that of fear. Obedience was a matter of fearing the penalty. The command, "Thou shalt not," carried with it the menace of the penalty that must be suffered by the offender. The essence of moral education was to put the "fear of God" into the hearts of mankind. The individuals who feared the Lord most and obeyed his commandments most faithfully stood highest in moral behavior.

The important point in this stage of fear and obedience to external laws and command was that the responsibility for directing and controlling human behavior was outside the individuals themselves. The one who made the laws and issued the commands was the one to see that the members of the human family feared and obeyed. The ruler was to set up all laws and to put them into full effect. He was the one to execute the laws and to administer the pen-

alties for disobedience. On the other hand, the individuals of the race were to obey. They were not held responsible for the rightness of the law, but were responsible only for those acts that were covered by some law or command.

The stage of internal criteria.—The human race through obedience to external law finally reached a stage of moral development that enabled it to see the reasons why the law was right. The race now realized the values that were embodied in the laws and commands. That is to say, the criteria began to be within the hearts and minds of human beings. The external law was merely an expression of the internal conceptions of values and right relationships between man and man and between man and God. Thus it was through fear and obedience that the human family reached the status of adult moral responsibility. This idea is expressed in the saying "The law was the schoolmaster to bring you to Christ."

The philosophy of this stage of internal criteria is based upon the idea that each individual shall work out his own salvation with fear and trembling, but not fear of some penalty that will be inflicted by an irate ruler, rather a fear of failure to realize and to know the right and to do it because it is right. Therefore the one who misses his way is to be dealt with mercifully and pointed to the right way. Justice is to be tempered with mercy and love, in order that the erring one may find the road to right living that is based upon knowledge of values and faith in the eternal love, mercy, and goodness of the Creator.

The fundamental psychology of this stage of internal criteria is that of love. The one who loves the Lord does his will, and he does it because he recognizes the great altruistic relationships that are covered by the will of God. The law is now enshrined within the hearts of men, and they obey the law through love of what obeying it brings to mankind and to themselves. The only fear that is felt at this stage is the fear of failing to render service, and not the fear of some penalty for disobedience. The obe-

dience that is rendered is obedience to love in the heart and to the desire to do good, and not the obedience to external law or mandate.

The important point in this stage of internal criteria is that the individual assumes responsibility for his decisions and for his behavior. He no longer looks to mere laws as telling him what to do and what not to do, but he evaluates the various factors in the situation and makes independent decisions that enable him to make appropriate adjustments to cases that are not exactly covered by the external law set up.

The development of the individual.—Each individual exhibits these stages of criteria in his development from childhood to maturity. The period of childhood is a period of obedience to external law and specific commands as to what shall be done and what shall not be done. The child learns through fear and disagreeable experiences to obey the will of those who are older and more powerful. He is not able to set up in his own thinking the reasons why one act is considered wrong. He does understand, however, the injunction, "Thou shalt not"; hence he looks to external laws to tell him what to do and what not to do.

The child is not held responsible for creating standards of behavior, but he is held responsible for obeying standards set up by law. Adult society assumes the responsibility for setting up the standards of behavior for the child and also the responsibility of compelling the child to obey the standards. Therefore the child is made to feel to some degree that getting caught is the main crime. And the child likewise is made to feel that acts not specifically covered by statement of external law are legitimate performances and that no penalty should follow the doing of such acts. The chief problem of the child, then, is to keep within the law. That is to say, it is concerned with knowing what the "thou shalt not's" are.

The adult—that is, the mentally adult individual—exhibits the stage of the internal criteria of behavior. He

weighs the various facts and factors in the situation and decides what is right and what is wrong. He obeys law, too, but he obeys because of his appreciation and understanding of the standard set up by the law rather than through a feeling that he must obey because it is the law. He feels responsible for helping to create the standard and also for helping to make it effective by obedience to it. That is to say he feels the responsibility of directing his own behavior in keeping with recognized standards. It is this attitude of personal responsibility for both the creating of standards of behavior and living up to them that makes life and property safe in any community. This feeling of individual responsibility is society's protective insurance against danger and depredations. The police and other officers of the law are the agencies for dealing with the emergencies that arise. They are protective to a certain degree, but they would be absolutely helpless without the preventive agencies of right attitude and personal responsibility assumed by the majority of people.

Adolescence the critical stage.—The individual does not change abruptly from childhood to adulthood. He passes through a period during which he is part child and part adult in his understanding and point of view concerning the setting up of law and the obeying of established standards. The adolescent period that links childhood with adulthood is a period during which the criteria of behavior are partly external and partly internal most of the time. The adolescent is groping toward adulthood and is struggling mightily to be born again, or rather to be born into full maturity of physical, mental, and moral powers. This struggle is marked by many exhibitions of childish behavior and also by many manifestations of adult behavior. This fact greatly complicates the problem; for he can not be treated wholly as a child, nor can he be treated wholly as an adult. He must be dealt with in such a way as to enable him to realize the weakness of his childish behavior and to win the right to be accorded full adult consideration.

The problem.—The critical problem, then, in the development of the adolescent pupil toward maturity of conduct is that of making him realize the social problems and the social significance of these problems as they arise in the school activities. The pupil must be made to realize that the problems of conduct are his own individual problems, and that he who would receive recognition as a mature citizen and be his own boss must demonstrate his ability to evaluate the facts and factors in his social situations, and not only to set up appropriate standards for his own behavior but also to hold himself responsible to live up to these standards. The problem, then, is one of constructive education. Therefore the adolescent pupil needs more and more opportunity for determining what he should do and less and less of the "thou shalt not." The point must be kept clearly in mind at all times that the goal to be attained in the development of the conduct of the adolescent boy and girl is that of rendering them citizens who are not concerned about keeping within the law, but who are vitally concerned about keeping the law within.

Constructive education the road to character.—The point of view herein maintained is that the development of conduct or character is a matter of education. The adolescent boy and girl must set up definite social problems in regard to the adjustments necessary to promulgate satisfactory relations with other individuals and with groups of individuals. The solution of these social problems will bring social mental maturity and reliable habits of behavior. Therefore a definite plan for setting up social problems of more and more complex character should be provided in the secondary school.

The critical point is that the pupil should not be expected to master the fundamental principles that underlie the establishment of satisfactory social relations without facing similar problems a number of times and thoroughly analyzing these problems. The same laws of learning are involved in studying a problem in human relationships

that are involved in studying problems in mathematics or problems in science or problems in any other field. The teacher of mathematics does not expect that one explanation of a theorem in geometry will give the pupil thorough mastery over the principles that are involved in its solution. Much less even does he expect that one analysis of the theorem will give the pupil mastery over the application of the theorem to the solution of practical problems. Moreover, the teacher of any field of academic problems does not expect one hundred per cent mastery of the particular field of problems on the part of any pupil, and he expects a considerable range of degrees of mastery on the part of a class group, and some pupils are expected to fail even though they try faithfully to learn by means of the particular field of problems.

This point of view should be taken in regard to the mastery of social problems of actual school life. The teacher should not expect any pupil to attain one hundred per cent mastery over the problems of conduct; nor should he expect any less range of degree of mastery of these problems of behavior from a class than he expects from the same class in the mastery of any particular field of subject-matter problems. Moreover, he should expect that some pupils will fail to master many of these conduct problems, even though they try ever so faithfully to master them and to gain thorough control over their behavior.

The crux of the whole matter is that the development of conduct involves practice in applying the principles of social relationships just as truly as drill and practice are involved in making growth by means of mathematical problems or by means of any other kind of subject-matter problems. Errors must be expected and many wrong judgments made in attacking the solution of these problems of living agreeably with other people. The pupil must acquire many social experiences and must organize these experiences into valid unities based upon significant social ideas and ideals. This cannot be done by means of a few social contacts and a few critical situations. Only

through a great wealth of social contacts and a large number of critical situations can the individual sift out and set up permanent ideas and ideals that will forever constitute reliable internal criteria to guide his behavior. . . .

Types of constructive education in behavior.—The whole problem of developing democratic citizenship involves two types of constructive education. The first type is that of systematic study of social problems pertaining to the carrying on of the school activities. The pupil should have regular instruction that will keep him busy with the job of finding out what conditions are desirable and how to secure these conditions. The pupil commits many thoughtless acts and makes many mistakes and blunders in conduct, simply because he has not studied the science and art of living agreeably and helpfully with his fellows. The greatest defense against such thoughtless and even ignorant errors in behavior is to make the problems of school life a part of the curriculum in order that the pupil may receive the benefit of living his social problems through in connection with thinking them through. That is to say, he must live out his thinking and also think out his living.

The other type of contructive education is that of making each individual case of unsatisfactory behavior a means of bringing the individual face to face with the vital social issues involved and require him to assume responsibility for correctly solving the problem. The systematic study of social problems should give the pupil the theoretical background of principles that underlie the setting up of appropriate interrelations between individuals and between groups of individuals. The actual living out of social relations brings to each individual the spontaneous practical problems of making appropriate social adjustments. Each such individual problem or case of misbehavior gives the pupil practice in applying the social principles to an actual concrete case. Drill or practice in working out a correct and satisfactory answer to his prob-

lems of behavior is just as essential as drill and practice in mathematics. The pupil is not expected to acquire thorough mastery over the scientific principles of mathematics, or to acquire skill in applying these principles to the solution of practical problems without a great amount of drill and practice. Therefore the pupil should not be expected to master the social science of setting up appropriate relations with others or to acquire skill in putting these social principles into effective operation in his own conduct without ample opportunity to study and to solve the problems that arise in his actual behavior.

The great function of the teacher, then, in directing the behavior of the adolescent boy and girl is not to issue edicts of "thou shalt not" and "thou shalt," but to raise questions and to suggest data that may help the pupil to see the real problem and to bring his knowledge of social principles to bear upon the solution of the problem. The vital issue here, as in every case whatsoever in which the pupil is in error, is not that the pupil made the error, but it is the question of why he made the error. The teacher should aid the pupil in analyzing his behavior in order to help him to discover what he needs to build up in his content of knowledge, what he needs in the way of habit formation, that will insure against a repetition of the error. That is to say, the teacher should make a psychological analysis of the pupil's conduct in each particular case when an error has been made, just as she should do in mathematics or in any other subject that is being employed in the education of the individual.

The chief difficulty is that the teacher is too prone to center attention upon the performance of the pupil. This tendency is noted in connection with dealing with all types of subject-matter. The teacher too frequently fails to realize that the overt act of the pupil, whether it be an error in solving a social problem or an error in language, is only a symptom or an index to what is going on within the mind of the pupil. Therefore the teacher invariably treats the symptom instead of getting at the defects that

lie beyond the symptom. Because the teacher has this point of view he usually undertakes to correct the symptom, when he should be looking to the giving of a course of constructive treatment that would remove the malady itself. Treat the internal conditions and the symptom naturally disappears. The teacher does the same thing in respect to language errors or mathematical errors, etc. He corrects the overt act or the symptom, and too frequently leaves the mental malady for which the symptom was only an index, a clue, entirely untouched.

The psychology of punishment.—The old order disregarded the psychological factors that determine the real punishment of the individual who is struggling to keep the law within instead of keeping within the law. The idea of an eye for an eye as a fitting penalty for having committed a fault overlooked the psychological truth that genuine mental suffering comes through realization of the significance of what one has done and not through bruising of the flesh or through mental lashings of sarcasm, indignation, accusation, social disgrace, etc. A few examples will make this point clear.

A bridge-tender swung the bridge at the wrong moment and caused a passenger train to be precipitated into the river. Virtually no one escaped from the wreck alive. The man was arrested, tried, and convicted of criminal negligence or carelessness, and a fine and prison sentence imposed. The attempt upon the part of society to punish the offender in this way was absolutely futile. He cared nothing about the fine or the imprisonment, but his realization that through careless performance of duty he had broken his trust and had really slain his fellow men came home to him with stunning reality as he looked upon the results of his carelessness. This realization lived in his heart night and day. It was the real prisoner and could not be freed from the man's innermost thoughts and feelings. The result of this constant reminder of his act drove him insane, and his body very soon had to be taken from the prison to which it had been committed and placed in

an insane hospital. There he continued to live over and over in his mind the scene of the disaster, and the morbidness of his remorse was expressed in the words, "Oh, if I only had not!" This refrain he repeated over and over almost constantly. Who could conceive of a greater punishment than he was doomed to suffer, not because of any judgment passed upon him by society, but because of his own realization of the real significance of what he had done? . . .

Another instance is a case in which the offender was convicted and imprisoned for stealing a horse. This individual suffered the inconveniences of having his program of life restricted. He did not realize, however, the real significance of his act as a principle in human conduct. Therefore he suffered no real punishment. He felt no agony of mind or compunction of feeling at all. He was perfectly indifferent and complacent. He finally secured a parole on good behavior; but his freedom was short-lived, for he stole another horse and was again sent to prison to serve a full sentence. Society may have protected itself by sending this man to prison, but it failed to punish him and it failed to correct his thinking in regard to serious social problems. . . .

Examples of these various types of actual situations could be multiplied innumerably. They all illustrate the one outstanding psychological truth, namely, that real punishment comes through realizing the significance of one's deeds and realizing why the results are wrong and unsatisfactory because they are the outward expressions of a social principle that is not ideal. Therefore the point should be emphasized again and again that the function of the teacher is to help the pupil solve each situation in such a way that the pupil sets up in his own thinking the proper realization of the significance of his conduct as embodying wrong social principles. Then the pupil will be really and truly sorry and his inmost feelings will be all the punishment possible to mete out to him. Any other attempt to punish must be temporary and transient in

effect, as compared with this mental thorn of realization that he must carry in his heart continually.

Moral imagination.—One of the most important factors in developing a full realization of the significance of conduct is that of moral imagination. The individual who cannot construct a vivid picture or image of the possible results of conduct prior to the performance itself will not be liable to realize the full significance of any act that he performs, for no act is significant except as it is related to other things that do not always appear in the immediate time of the act itself. The act must be associated with any number of other things, and this can be done only by the power of constructive moral imagination. Therefore one of the functions of the teacher should be to analyze the extent and character of the pupil's moral imagination and to seek through the concrete cases of behavior that are unsatisfactory to develop the power and practice of constructive moral imagination. In other words, the teacher should capitalize misbehavior as the greatest opportunity for doing vital work in the development of conduct. . . .

The interpretation of behavior.—The teacher cannot deal intelligently and effectively with the individual and group cases of behavior unless he is able accurately to interpret the various psychological and sociological factors that are involved in the various situations. He must know with some degree of assurance just what has gone on and is going on in the minds and hearts of the pupils who perform the acts that are satisfactory. The interpretation, therefore, involves a careful consideration of a number of facts and factors, and diagnostic tests are needed in this connection just as surely as they are needed in connection with any other phase of educational testing and measuring.

The fundamental point for the teacher to keep in mind is that he should make the study of moral problems just as impersonal as he does the study of mathematical or any other sort of subject-matter problems. The teacher

should never take any act of the pupil as an affront to his personal dignity. The dealing with a problem of conduct should never be a mere clash of personalities. Personalities should be lost in the consideration of vital principles that are permanent and abiding. The manner of dealing with conduct should never manifest a spirit of vindictiveness. The teacher must be broad-minded enough to forget self and to study impersonally the status of the pupil's mind and to make the pupil realize the real issue. This is the only way that he can hope to arouse the right kind of moral imagination in the thinking of the pupil and to set up a permanent habit of appropriate behavior. The surest way to disarm the pupil, even if his act seems to be aimed at the teacher as an insult or personal affront, is to ignore it from that standpoint, and to put the vital moral issues before the offender, and thus help the pupil to see what he is doing to himself. The teacher too often feels that he must vindicate himself, that he must "get even" with the offender. Little does he realize, when he assumes this attitude, that in order to "get even" he must commit a similar act himself and thus violate the vital moral principles of good conduct. The wholesome influence is to make the pupil realize that one does not want to get even, that one will not be dragged into a petty clash of personalities, but that one will insist upon keeping to the permanent and abiding issues that have been set up as social ideals.

The diagnostic tests employed by the teacher in interpreting the behavior of the adolescent pupil should involve a thorough consideration of the psychology of suggestion. Every individual is influenced to a great degree by suggestions of different types, but the adolescent is particularly susceptible to suggestions of the physiological, instinctive, and ideational types. Physiological stimuli, instinctive impulses, and spontaneous ideas tend to be irresistible; hence these impelling forces will be the dominating influences underlying very much of adolescent behavior. The particular type of suggestion that is dominant in any particular case of unsatisfactory conduct must be discovered

before the case can be dealt with in a constructive manner. In order to make such accurate interpretations of behavior that these various psychological factors may be discovered definitely, the teacher must study the reactions of adolescent pupils in the responses that they make to their social situations. Then, in the light of carefully conducted studies of this kind, the teacher should work out a thorough-going body of technique that will enable him to deal with individual and group cases effectively. . . .

3. Education and Conduct[1]

The springs of conduct are the instincts given by nature and the ideas given by education. The actual direction which the stream of behavior takes is represented by the habits one acquires. "The good and efficient character implies the subjugation of those instinctive tendencies to action which injure oneself or others, the energetic action of desirable ones, the presence of worthy ideals and the connection of these with appropriate acts, a multiplicity of useful habits, the power to see and react to the element of a situation which will issue in an act producing the best results, the power to react to barren abstractions such as *ought, right* and *true,* the power to delay decision until enough evidence is in to warrant one in deciding, the power to refrain from delaying it too long, and the power to stand the strain of effort implied in choosing a relatively unattractive course of behavior.

"*The elements of moral training.*—The training of character is correspondingly complex. Useful instincts must be given a chance to exercise themselves and become habits. Harmful instinctive responses must be inhibited through lack of stimulus, through the substitution of desirable ones or through actual resultant discomfort, as best fits each special case. The mind must be supplied with

[1] Thorndike, Edward L.—(Teachers College, Columbia University), *The Principles of Teaching.* New York: A. G. Seiler, 1916, pp. 179–185, 187–189, 194.

noble ideas through the right examples at home, in school, in the world at large and in books. These ideas must be made to issue in appropriate action or they may be worse than useless. The capacity to examine any situation and see what the essential fact in it which should decide action is, must be constantly exercised and guided. The habits of letting 'It is right' or 'It is best' or 'It will be for the real welfare of the world' or the like, be an absolutely final warrant for action must be firmly fixed. The will must be prevented alike from precipitate responses and from dawdling indecision. The power to banish from mind attractive but unworthy ideals, and to go on one's way regardless of the effort involved in so doing, must be gradually built up. Especially important is the actual formation of definite habits. If a man does what is useful and right he will soon gain proper ideas of social efficiency and of morals. If he learns to do the right thing in a thousand particular situations, he will, so far as he has the capacity, gain the power to see what act a new situation demands. If he is made to obey a thousand particular 'This is right's' and 'That is right's' he will, so far as he has the capacity, come to connect respect and obedience with the abstractly right and true. If he does what he has to do well and treats his fellow beings as he should in the thousands of situations of the ordinary course of life, he will gain the power to conquer attractive counter-impulses." [1]

Moral training in schools.—The problem of moral training in day schools is still further complicated by the fact that pupils are under the teacher's control only one-fourth of their waking hours, that there are thirty or forty different moral natures for one teacher to help, that the present demands of schools in the shape of intellectual education reduce moral training to an incident, a by-product, of school work. A teacher is also limited in the means at his disposal for moral training. The tone of the family, the treatment received from friends, public opinion and

[1] Thorndike, Edward L.—*Elements of Psychology,* pp. 293–294.

practice, and hopes and fears of supernatural intervention in life or after death have been and are the chief means of moral influence. Of the four, the teacher can count only upon the second to the extent that he himself wins the position of a friend and upon the third to the extent that he can by the selection of pupils, by wise legislation and by personal influence modify the tone of the school or class. Finally, many of the desirable traits of character can get exercise only in the duties and temptations of real life. The special morality of employer and employee, of buyer and seller, of husband and wife, of parents and children or of ruler and ruled requires in each case more than a schoolroom full of children as its adequate stimulus.

The answer to the question, "How can a teacher make his pupils all good and efficient?" is "He cannot." To expect school education to determine moral development is like expecting a city water-supply to abolish all sickness. The one is a psychological impossibility as truly as the other is a physical impossibility. The real problem for the teacher in the day school is rather, "How can I, without neglect of the demands for intellectual training made by the government or parents that employ me, do a little of what so much needs to be done for the moral training of these boys and girls?" The teacher, that is, needs to study the principles of teaching with respect to moral character under the limitations of school life, since in the case of moral training these limiting conditions are of as much practical importance as the general principles.

The fundamental laws of teaching in the sphere of conduct.—The general principles come from the law of instinct, the law of habit formation, the law of selective thinking and the law of suggestion. . . . It is more desirable in the moral than in the intellectual life to substitute an opposite good or harmless tendency for a bad instinctive response, rather than to rely solely on punishment; and that it is even riskier in the moral life than in the intellectual to expect that a situation will produce its right re-

sponse unless that response has been put with the situation in actual conduct and rewarded with satisfaction.

The law of selective thinking applied to conduct is: What you will do in the face of any given fact depends upon what element or aspect of that fact you select. The union laborer who throws a stone at the strike-breaker if he thinks of the element, "scab worker who cuts my wages," may stop and argue with him if he thinks of the element, "one of the enemy's forces, who may be won over to our side." The schoolboys celebrating an athletic victory respond to the proposal to tear down Jones' fence by tearing it down if they think only of the aspect, "celebrate by a bonfire"; by passing it by if they think only of the aspect, "destroying the property of a poor old workman who often comes out to see us practice."

The same situation may cause different acts according to what element of it the law of partial activity selects; hence one means of securing right acts is to teach children to think of that element in a situation which is morally the essential one. To think of copying another's work as "stealing" may make the habit impossible to many pupils who practiced it without hesitation so long as they thought of it as "what everyone does." Hence to reveal the true moral meaning of copying may be enough to prevent it. The occasional faults and failures of children who are in general well disposed are very often failures to select the morally essential element, to put the situation in the proper class, to call it by its right name.

From the law of suggestion, that "any idea tends to result in its appropriate act if no competing idea or physical impediment prevents," is derived the principle that in so far as the important thing is to get the right act done and in so far as the comprehension of why it is right and the decision to perform it are relatively unimportant, to that extent suggestion is an efficient means of moral influence. To distract the mind of a six year old from the ideas that make him cowardly—to encourage him to be brave by telling him that he *is* brave—may thus be a better

moral training than arguments about the folly of fear, which he cannot appreciate, or a rebuke for his cowardice, which only gives him the idea of being so. To take it for granted that high-school students expect to be honorable—to arouse the virtues of the gentleman and of the lady by behaving as if they already existed—is likely to be better teaching than any form of argument or legislation.

This same principle implies the folly of any extended discussion of wrong acts which would be done only rarely and by a few members of a class. Such a discussion is more likely to suggest the act to pupils who would otherwise never have committed it than to prevent it in those who otherwise would. The parent's "Do not ever put the fish-hooks in your ears," and the teacher's, "I hope that no boy in my school will ever cut a live dog open to see its liver," will thus do more harm than good!

Limitations due to school conditions.—The limitations which the conditions of school life set to the application of these principles should be obvious. The first are those due to numbers. John needs opportunities for the display of courage, but two-thirds of the class need to reduce their rashness. The majority must be taught to think of other pupils as possessors of rights, but cringing, weak Jennie needs to think of the element, "no better than I." Half need the suggestion of sympathy and good fellowship, but a few mean and cruel ones need stern justice and the surety that you, their teacher, know them to be bullies and will see that they get the treatment which bullies deserve.

There are also those due to lack of complete control. The life of the home and streets gives or withholds the stimuli to many of the instincts, good and bad, forms almost exclusively the habits of behavior toward money, sex and many other important aspects of life, and also the habits of selection of elements to be acted on in the majority of moral situations. It also furnishes incessantly moral or immoral suggestions through those most powerful of all suggestive forces, the example and works of human beings.

The third limitation is due to the fact that the intellectual changes which teachers are expected to make in pupils demand nearly all of the time at the school's disposal. If five hours of Monday could be spent in such works of unselfishness as collecting flowers for a hospital, if Tuesdays could be spent in the care of younger children, if on Wednesdays each pupil could be led to work and play under the guidance of honor and justice, and so on through the week, an efficient teacher could form the characters of her class as she can now form their intellects. But learning lessons and doing experiments are at best inconvenient ways of forming the moral habits needed in life and at the worst are of no direct moral value at all.

That the opportunities of the teacher for moral training are fewer than he might wish is no excuse for their neglect. On the contrary efficient teaching will be the more careful to utilize those which do exist and not to waste any precious time or energy by depending on faulty principles.

The opportunities of the school may be grouped as: (1) opportunities for training in moral action itself through behavior in the classroom and in connection with other school activities over which the teacher has some degree of control, (2) opportunities for specific moral instruction other than training in moral action itself, and (3) opportunities for training in moral appreciation and ideals through the regular school studies.

School Habits as Moral Training

The range of school morality.—Although the school is not the main cause of children's conduct and is limited in its action on the moral life in many ways, it still can influence somewhat almost every moral habit. Athletic competitions may be a school of honor and justice; and school recess may be a training class in the social virtues of courtesy, sympathy and good fellowship; habits of cleanliness of body and dress may be acquired in every school day. School banks for thrift, street-cleaning clubs for civic pa-

triotism, school newspapers for teaching proper control of public expressions of opinion, and school contributions to charities, are samples of the many ways in which efficient teachers use school life for training in moral conduct. . . .

Specific Moral Instruction

Moral stimulation a means, not an end.—Morality consists of habits of action and there is no sure way to secure habits of action but by action. We become truthful by telling the truth, courageous by facing the danger. The cure for stinginess is to give; for cruelty, acts of mercy and kindness. Ideas of the right and desires to do the right are valuable only as steps toward actually doing it. To learn what is right and reject it removes one a step further from virtue than he was before. To desire to do a certain worthy act and yet come no nearer doing it is one form of the most immoral of habits, that of wasting one's moral emotions. Specific moral instruction, whether it be a calm scientific discussion of what is good and of what consequently our duty is, or a passionate inspiration to better ideals through the appreciation of concrete cases of heroism, self-denial, honor and love, is only a means toward the end, moral action.

The value of specific instruction.—How useful a means such specific instruction as may be given in schools is, nobody knows. It is universal in French schools, and very rare in this country; yet no one has traced to school training any moral superiority of French over American life. It is heartily advocated by many thoughtful people and laughed at by others equally thoughtful.

To some extent it is true, as the latter would claim, that one's moral life, like one's digestion, gets on best when one thinks as little as possible about it. Just as to go outdoors, to take exercise and to eat plain food are good for the digestion but to think about what to do for it is extremely bad, so, they would say, to do what you ought is good for your moral life, but to think about what is good

for it is bad for it. Moreover, acute students of human nature are more and more leaning toward the doctrine that conduct influences our feelings more than feelings influence conduct. "Act toward your neighbor as you would toward yourself and you will come to love him" is as true as "Love your neighbor as yourself and you will come to act rightly toward him," they tell us. For a boy to learn to appreciate honor and as a consequence to tell the truth is, they would say, not so common a sequence as for a boy to tell the truth and as a consequence to learn to appreciate honor. Some would go so far as to assert that the only moral sentiments worth having were sentiments which came as a result of right action. "A man's conscience is not the producer but the product of his career."

On the other hand it may safely be said that (1) on the basis of their natural moral tendencies and previous moral experiences children can be taught what is right for the same reasons that they can be taught what is true; that (2) interests can be aroused in being honorable and just and kind for the same reasons that interests can be aroused in being well-informed and skilful; and that (3) while nothing save conduct can finally determine character, the ideas and insight which specific school instruction in morality can give may be most useful stimuli to right conduct.

The Moral Effects of School Studies

The advocates of each school subject are fond of asserting that it not only gives valuable knowledge and habits of thought but also strengthens the will and enlightens the conscience. If we are to believe them arithmetic makes you truthful; science makes you patient; geography makes you love your neighbors in the Philippines as yourself; history makes you humble and brave and honorable; literature stirs every noble emotion and gives birth to all the virtues.

There is no doubt that the primarily intellectual work of learning the school subjects does produce secondarily

certain moral results. But there is also no doubt that such statements as those given are gross exaggerations. It is necessary in estimating the moral effect of any study to bear in mind: (1) that a certain habit formed in connection with a school subject will rarely extend far beyond it. We must not base hopes of moral education upon the false dogma of formal discipline. (2) That there is a fundamental difference between getting ideas of what is good and wishing to be good. The first is a response of knowledge; the second, of attitude. (3) That there is an equal difference between wishing to be good and being good. The latter is a response not of attitude, but of action. (4) That the aesthetic emotions do not necessarily or even often predispose to their real counterparts. A boy may read tales of courage with appreciation and still be timid; a girl may adore a virtue in the heroine and practice its opposite none the less the next day. . . .

Quite apart from moral influences through direct training in conduct, specific lessons about morality and the moral significance of the usual school studies, school education has a high moral value. To give anyone some useful work to do in the world is in itself to help him morally. The school is thus a moral force by securing useful intellectual activity and encouraging habits of efficient work and worthy interests for leisure hours. Even though a school should restrict its direct aim to intellectual training and should never say a word or do a thing about virtues and vices, it would still make for morality in the sense that labor in business or in the household or impersonal activities of any sort make for morality.

PART VIII

PART VIII

THE DIRECT METHOD OF CHARACTER TRAINING

THERE has been considerable discussion regarding the relative merits of the direct and the indirect methods of procedure. In discussing these two phases of training it is desirable to have a clear understanding of the procedure of the two methods. The results of scientific experimentation in learning give irrefutable evidence that the best way to acquire the greatest proficiency in any line of endeavor is to train on the specific thing to be mastered, and not to depend upon acquiring it as a by-product resulting from the pursuit of some other activity.

In the direct method specific character traits are selected for discussion and work assigned which will bring into exercise the traits. Formal courses may be given in character training the same as in hygiene, language and mathematics. In this manner of procedure the *method* is perhaps not so important as the method of using the method. Whether or not the approach is direct depends very much upon the attitude of the pupil. So long as he is not led to believe that the trait being dealt with was selected from his own personal traits the method may be indirect so far as he is concerned.

In immediate cases of discipline the direct method is invariably used; and every violation of discipline should be capitalized as an excellent opportunity to do some of the finest teaching. The pupil should be led to see the social significance of his misconduct. Concerning those who do not choose to employ the direct method it is questionable whether they would be equal to the occasion in many critical situations.

Perhaps the greatest danger involved in relying solely upon the indirect method, thus making the moral aspect

a by-product and incidental, is that the attractiveness of certain other aspects may overshadow the moral aspects and minimize them to such an extent as to often cause them to be entirely neglected. Illustrations are too numerous where high-powered ambitions have stigmatized and desecrated the virtues to serve selfish and immoral ends.

Practically all social bodies that bind themselves together for mutual welfare recognize the necessity of having its members subscribe to a constitution, creed, code, oath, or obligation which is intended to serve as a direct control over the conduct of its members. There is sufficient valuable evidence of the excellent results of the direct method of moral education to justify its use, not, however, to the exclusion of the indirect method.

1. Direct Moral Instruction—Prejudices and Objections[1]

The objections to direct moral instruction seem to spring from several distinct sources, among which may be specified:

(1) A mistaken identification of direct moral instruction with certain dull and unpedagogical methods dating from the eighteenth century—a time before modern educational science had arisen.

(2) A second cause for the prejudice against direct moral instruction is a widespread and almost morbid fear of sanctioning anything suggestive of "priggishness."

(3) A third cause is a lack of clear views upon the relative functions of Instruction and Training. The confusion between these two agencies is inveterate and almost universal. A school may give first-rate *training,* and yet, as a distinguished writer on the great public schools asserts is often the case, the boys may remain "morally color-blind," owing to the distrust of actual instruction that prevails in many educational circles.

[1] Hayward, F. H.—*Moral Instruction and Training in Schools.* London: Longmans, Green, and Company, 1909, pp. 10–15.

(4) A fourth objection is pseudo-scientific, and based on certain broad but somewhat misinterpreted results of "child study." The view is that the conscious moral life only begins at about sixteen years of age, a view which seems contrary to every one's experience of children and remembrances of himself, and represents rather an important tendency than what actually happens in modern conditions.

(1) With regard to the first objection, probably traceable to Chapter xxxi of Dickens's *Old Curiosity Shop* and to similar works, and based on the supposition that direct moral instruction is dull, prosy, eighteenth-century and uneducational, I would point out that no teachers who have ever voluntarily taken up the subject seem to have found it "dull" to their pupils. That the pupils "like it" is the invariable report, and the reason obviously is that the simpler problems of conduct are constantly facing children, and come home to their "business and bosoms"; thus, within certain limits it may be said that such problems appeal *specially* to children, the subject-matter being in a measure familiar. But inasmuch as *moral terminology is over-familiar to adults,* they themselves may attribute to these lessons a dullness which they would feel if they were the recipients; over-familiarity is admittedly destructive of "apperceptive interest." No doubt there are dangers in "premature" treatment of moral questions, but a certain prematurity simply *cannot* be avoided amid modern conditions; the problems are before the children's eyes. The passage from "concrete to abstract" is quite as easy in this department of work as in any other.

Again, direct moral instruction, as conceived by its advocates, makes use of copious historical and literary examples; in a sense it is only a form of the teaching of history and literature. As such it is as pedagogical and scientific as any subject in the curriculum. So far as lessons in history, literature and religion can be made to cover moral topics successfully, to that extent other moral lessons are unnecessary. But experience shows that there is a

sphere for the latter. The civic side of life, and various decencies and proprieties need special stress. At the same time, only towards the top of the school need the moral instruction be formal and systematic; in the lower classes it would mainly take the form of "stories," the element of reasoning or reflection being kept quite subordinate. There is no need to stimulate the "dear delight in dialectic."

(2) The second cause mentioned for the prejudice against direct moral instruction may be summed up in the words of Mr. A. C. Benson:

> Nowadays our horror of priggishness, and even of seriousness, has grown out of all proportion; the command not to be a prig has almost taken its place in the Decalogue.

From the same source spring various interesting phenomena of modern morals; the attempts of people to make themselves out worse than they are, in order to prove that there is nothing of the "strait-laced" in them; the formation of Anti-Puritan leagues, etc. Mr. Pinero in his latest play feels called upon to demonstrate the ingenuousness of his heroine by equipping her with a cigarette case, and many clergymen seem to feel the need of a similar equipment. This morbid horror of "priggishness" is doing much to prevent schools from exerting their legitimate influence on moral conduct. It is probably traceable to the second chapter of Dickens's *Martin Chuzzlewit.*

The very word "moral" sounds objectionable to many people, and some teachers prefer for their lessons the names "character," "conduct," "civic," or some other.

(3) The third cause above specified is the confusion between instruction and training. The latter aims at creating good habits, the former at giving ideas, ideals, moral insight, or "apperception power"; in other words, at clearing up moral ignorance, delusion, thoughtlessness or prejudice. The confusion between instruction and training is the result partly of our lack of an educational science, and partly of such educational science as we possess being domi-

nated by one-sided doctrines which underestimate the power and value of ideas as springs of conduct.

Teachers have been known to say, "We are giving it (moral instruction) all day long," though in point of fact moral training is *meant,* or perhaps scarcely even that—only school discipline, whose value is perhaps far less than commonly supposed. Those who depreciate the value of moral instruction seem to be ignorant of certain important aspects of the psychology of evil. They need to be reminded of Professor Adams' words:

> The state of a soul that is ill-supplied with good ideas calls for little comment. Such a soul can hardly be said to be tempted. The soul must be continually choosing among the ideas presented to it, and if the supply of good ideas is inadequate, it must of necessity choose the evil.

The notion that the moral life can be built up almost without instruction has taken the form of the dogma of "formal training," a dogma which is all-powerful in secondary schools and largely influential in primary schools. It assumes that by a course of hard work in any subject the will can be "trained" for *any* other task; that "accuracy" *in general* "neatness" *in general* can be cultivated by "accuracy" or "neatness" in certain school pursuits, and so on; in short, that the whole moral life can be satisfactorily treated with little or no reference to ideas, ideals or standards. There must be no "preaching," no "moralizing," etc. The moral life must grow unconsciously. The main thing is habit.

The best refutation of the dogma is found in Chapter v of Professor Adams' *Herbartian Psychology,* where it is shown that capacity is rooted in "apperception masses" and does not extend beyond them. Recently some experiments have been performed in America which go to confirm this view statistically. It has been shown that "accuracy" is not transferable from one subject to another; that "neatness" is, similarly, not transferable, or rather that such

qualities are not transferable *unless there is more than mere unconscious training;* there must be instruction, or at any rate the express recognition of the *value* of this quality or that.[1] The general conclusion is that *habits cannot be generalized* except by means of *ideas.* Thus the dogma of formal training, the dogma which stands in the way of the fuller recognition of moral instruction, is refuted. Training and instruction are both needed, but training is possible for animals and plants, while instruction is distinctively human, and therefore of far greater educational significance. Habits must be cultivated for their own sakes, and not for their alleged training power.

Closely akin to the exaltation of training at the expense of instruction is the depreciation of direct methods in favor of indirect. It may be pointed out that advocates of direct methods are fully in favor of indirect ones also, and regard them as perhaps ultimately the more valuable; but they are convinced that direct methods have a place, at any rate during the present chaotic and unscientific state of the curriculum. . . .

(4) An attempt has been made to find a scientific basis for opposition to moral instruction, but the attempt is based on a too academic treatment of child life. Teachers are warned against "prematurely" opening up moral questions, but the fact is ignored that years before the age of sixteen (at which these controversialists sanction moral instruction) children, especially in poor districts, are face to face with problems of gambling, intemperance, thriftlessness and the like. Children catch up wrong ideas fast enough; it is the business of the school to see that they catch up some right ones also. Moreover, these views, though no doubt based on certain broadly true aspects of child life, attribute to the child a lack of reflectiveness that is contrary to experience. Long before the age of sixteen children have begun to think about conduct, and even general principles of a certain kind are able to be grasped. No doubt child study is right in urging that altruistic senti-

[1] See Bagley's *Educative Process.*

ments receive their richest development after adolescence, the time when the call of the race is heard; but there is a sphere for reason and reflection long before then; and indeed the concrete examples of conduct that are everywhere around children stimulate nascent reflection, whether we approve of such stimulus or not. . . .

2. Direct Moral Education[1]

Proceeding to clear the issue of some of the more important misunderstandings which have clouded it, let me deal first with what I believe to be the most common objection or stumbling block in the way of direct moral instruction. The objection is not a pedagogical, but a religious one—the objection which insists that morality can have no warrant and power detached from theological religion and the religious sanction. . . . The teaching of morality must be above sectarian suspicion. . . .

As for the major premise of those who contend that the two things, ethics and religion, are inseparable, I must here deal with that curtly and dogmatically by asserting that such a contention must be charged to ignorance of the history of ethics as well as of the history of religion (blindness, for example, to a non-theological religion like Buddhism). . . .

The issue must be disengaged from the religious complication and must not be discolored by religious suspicion and rivalry. The too common bias against morality which is expressed by stigmatizing it as godless morality (which is like speaking of godless science) must be removed; and the association of the word ethics or morals in this connection with an attitude of religious negation or indifference must be overcome. . . .

We must get rid of the confusion which has arisen because the issue has been presented as involving a rivalry between the claims of incidental and of systematic moral

[1] Chubb, Percival.—(Leader of the St. Louis Ethical Society), *Religious Education*, 6: 106–113, April, 1911.

education. The question at issue is not which of these two methods is preferable, nor is it whether one is more important than the other; it is whether the one should be added to the other—that is, whether to the ethical influences which are comprised under the term "indirect" or "incidental" moral education, there should be added the more specific and definite influence of direct and systematic instruction. It is important to be clear here. The question is, in other words, whether, after all possible power has been exerted by school discipline and the school life and atmosphere, there is yet one indispensable thing wanting, that of ordering and solidifying the body of scattered and incoherent moral ideas which have been acquired by the child (and are proper to childhood) by some method of continuous and systematic instruction. Ought we to try to give the child organized moral knowledge, to form his moral judgment, to promote moral reflection, and to build up an articulate body of moral principles in his mind?

Certain it is that the affirmative answer . . . implies no undervaluation on its part of those general factors in education which promote moral development. It cares zealously for all of them. The school organization and discipline, the personality of the teacher, the inherent ethical values and ethical by-products of the various subjects of the curriculum, student self-direction, student organizations, supplemented by parents' organizations, all these and other well-known sources of moral influence (to which we add school festivals for their inculcation of certain forms of ethical piety)—all these, I say, we should strive to keep at the maximum of effectiveness. We should recognize them as the fundamental, the most potent and most persistent forces at work upon the child within the school for his moral up-building. We should ask whether they exhaust the resources at our disposal, and whether they ought not to be drawn to their climax by ordered reflection on our part.

It should be clearly understood . . . that the systematic instruction does not stand wholly apart from these various

forces of "indirect" influence. On the contrary, the class work in direct moral instruction takes frequent cognizance of them at many points in the course. Sometimes the instruction grows out of the practical activities of school life, and sometimes it initiates and guides them. Thus the class organizations (and every class has an organized life of its own) discuss their most important problems in the ethics class; and conduct various philanthropies—gifts to hospitals and other institutions, and to crippled children, the sick and the aged—in connection with the ethics work and the study of institutions which it undertakes.

It is not, then, a question whether the above-mentioned miscellaneous forces of school life are to be matched in their moral effectiveness by additional direct instruction in morals, any more than it is a question whether these school forces in their totality can compete in their formative effect with the deteriorating forces at work upon the child outside the school through the social environment. I take it that one's sense of values is lamentably at fault if one compares anything which the average school can accomplish for the moral up-building of the child with the dominating influences of the home and the social environment with which . . . the school has to wage continual and often discouraging warfare. Let us harbor no illusions as to the comparatively minor importance of the problem of how to teach morals in the school beside that of how to prevent the corruption and debasement of the young by the blighting influences of the adult social environment in which most of them have to live. The moral education of the young goes on for the most part outside the school.

Next in order comes the disentanglement of the reasons against direct moral instruction which are of a practical or administrative nature, from those which are of a theoretical nature. Typical of these practical considerations is the objection on the score of the difficulty of the subject, and the inability of the ordinary teacher to deal with it.

These considerations are serious. The subject certainly is difficult, and calls for special training and a special gift on the part of the teacher. It is the height of absurdity to suppose that geography or history needs special preparation and that morals do not. The teacher of this subject (perhaps the teacher of any subject) should be equipped not only with a knowledge of theoretical and practical, personal and social, ethics, but of the moral nature and development of the child. Assuredly the cause of direct moral instruction will be discredited at the start if the task of instruction is entrusted to the ordinary teacher who is quite unequipped for it. The solution will doubtless be found in the training of special teachers of ethics akin to the subject-teachers of History, English, etc. . . . It would be a boon not merely to the teaching profession, but to the community at large, were training in morals undertaken by our training schools and normal colleges. They might perform a national service by injecting a little more morality into communities rank with civic and social corruption. Has there ever been such an alarming series of public exhibits of moral rottenness on a large scale as we have had during the past decade? What a comment it is on the moral insufficiency of our education. The educator grasps at the hope that much of this is due to ignorance, and that some of this ignorance may be removed by wise enlightenment and ordered instruction, in place of the shreds and pathos of moral doctrine now vouchsafed to our children.

Coming now to the more important theoretical objections to direct moral instruction, I think I may cite as the most common and influential of these objections those which have been expressed . . . that virtue, being a matter of habit and disposition in the young, cannot be taught. It is only knowledge that can be taught. Therefore only in so far as we agree with the Hellenic formulation that "virtue is knowledge," can it become a teachable subject. The following paragraph from Professor Palmer's essay is the most symptomatic expression of this view:

"What, then, is the central aim of teaching? Confessedly it is the impartation of knowledge. Whatever furthers this should be eagerly pursued, and all that hinders it rejected. When schoolmasters understand their business it will be useless for the public to call to them, 'We want our children to be patriotic. Drop for a time your multiplication table while you raise enthusiasm for the old flag.' They would properly reply, 'We are ready to teach American history. As a part of human knowledge it belongs to our province; but, though the politicians fail to stir patriotism, do not put their neglected work upon us. We have more than we can attend to already.' "

Many things are implied in this fantastic illustration which are open to question. If the position taken in the opening sentences is sound, it will mean the exclusion of civics from our education as a means whereby patriotism may be stimulated: civics must impart knowledge—no more. It also implies that the purpose of teaching history is exclusively that of communicating knowledge, and not of eliciting the ethical values and propulsions which are implicit in the subject. The converse is nearer the truth. College standards are out of place here. For the purposes of elementary education the very choice of subjects in the curriculum is to be determined partly, and indeed largely, by their moral utility and applicability, and only secondarily by their informational value.

But, after all, the chief objection to the position is that the major premise is false. The aim of teaching is certainly not the mere impartation of knowledge; were it so, the teaching of literature and the arts would have no place in the school curriculum. To teach literature for its knowledge value is foolishness and worse. The truth is that other considerations apart, we have here a remnant of the old faculty psychology which would separate the intellectual element in the child's make-up from the emotional and volitional. Needless to say in a company of

educators, there is no such thing as mere intellection, no such thing as mere knowledge. . . . Hence, such fine distinctions as those which are drawn by Professor Palmer . . . between ethics and morals are beside the mark. We are not in the child's world here. The child is not compartmented in any such fashion as to make these distinctions mean anything. The real child for educational purposes is a recent discovery, anyway. The procession of pale pedagogical abstractions which have done duty for the child reach their climax of absurdity in Rousseau's *Emile,* the cross-sectioned child, the child made morality proof, and kept so until late adolescence. . . . The practical educator can make no use of any of these fictions; he can only be struck by the futility of all that academic pedagogy which has behind it no wide and intimate acquaintance with children. It beats the air; and in its influence upon credulous teachers it has played havoc with our schoolroom practice. An exception to these strictures must be made in the case of Comenius, whose chapter on "Moral Education" in his *School of Infancy* is of high value, and may be appealed to in order to offset Rousseau's vagaries.

And yet one may follow both the more moderate Plato and the extreme Rousseau in their common belief that it is better to retard than to over-stimulate the intellectual development of the child. The early emotional education of the child, the formation of fundamental likes and dislikes, is what matters most, to be sure. But it is a great mistake to slight or underestimate or repress the intellectual power and the analytical power of the child, and to fail to provide for it. Locke is so much wiser in this regard than is Rousseau, with his fanatical insistence on spontaneity and his fear of ratiocination. Children *will* think and probe and question; and will also fail to think at the right time under the influence of passion. It is for us to determine whether we shall help them to think effectively, with knowledge instead of without it; whether we shall teach them to control impulse and be morally circumspect and reasonable. It is for us to determine whether

their moral world shall be a world of mere habit or spontaneous disposition, a world of scattered and disconnected conceptions and unrelated knowledge, or one pervaded with a sense of coherence, causality, law.

Answer "No" to these questions, rule out moral instruction, and you will continue to have what we have now—nothing to bring home to the child that there is an august, complex, yet orderly, world of moral phenomena in which he has to find himself; that he must know something both of the facts and the laws of that world, and must early begin to reverence and submit to these laws. The child will continue to have no conspectus of his present or his impending moral obligations, no premonition of the seriousness and difficulty of the moral problems which await him.

It is because opponents of direct moral instruction voice with academic assurance . . . the assertion which one meets so often in the literature unfriendly to direct moral instruction, namely, that "to impart prematurely moral conceptions into the minds of children is pernicious," that they carry their position. The word "prematurely" here begs the question. No one who advocates direct moral instruction wishes to be premature. On the contrary, he is anxious to avoid premature appeals to the child's moral nature. He is quite aware of the danger; he knows that a fine tact is needed to avoid it. It is to be understood that the instruction is to be carefully graded, keeping in view the child's actual moral relationships, his moral interests, and the specific phase of his moral development. In the earliest years of the elementary school its main purpose will be to increase the kind of moral knowledge which is proper to the child and enlarge vicariously the range of the pupil's moral experience, insensibly forming the moral judgment and keeping the moral conscience sensitive. The materials and methods will develop as the child develops, cautiously following the phases of his growth until it becomes, in the last years of the high school, related to the pupil's vital and normal interests in his vocation, in

politics, in social activities and social reform, as well as in certain aspects of personal morality which are forced upon the adolescent. . . .

Direct moral education is based upon a recognition of the importance of the moral concept; of organized and opportune moral knowledge supplementing the restricted experience of the individual; of moral circumspection and reflectiveness, developing gradually those inhibitions which ought to check the unreflective impulse of the young; of inspiring moral example as illustrated in the biographies of significant persons, and by literary masterpieces, more especially (in the last years of the high school) the masterpieces of tragedy; of moral reverence and awe to replace the insufferable jauntiness of the average child of today, which is reflected in the decline of the power of moral indignation in our country.

As a result of that wise, tactful treatment of the young which the good teacher of ethics must be capable of, the pupil ought to come from his hands stored with available moral energy to be applied when circumstance demands and eager to play his proper part in the world of moral relationships. That world will no longer be to him a *terra incognita,* a vague mist-hidden world, but a world that is broadly and helpfully charted so that he may voyage in it with some confidence and hope.

3. Typical Examples of Character Education in Elementary Schools[1]

What Birmingham, Alabama, is doing to promote character education.—The teachers of Birmingham, Alabama, have studied the problem of moral education on the basis of a bibliography prepared by the Teachers' Study Course Committee. Many schools purchased the best books on character education and used them jointly in the various schools. Character education had a regular place on the

[1] *Fourth Yearbook.*—Published by the Department of Superintendence of the National Education Association, pp. 391–402, February, 1926.

program at the monthly grade meetings of all teachers. Such topics as these were discussed: Character Education through History, Character Education through Arithmetic, and Character Education through Literature. Many teachers took advantage of a University of Alabama extension class in methods in character education. Several of the schools made use of the "Manners and Conduct Chart" of the Child Welfare Society.

This chart emphasizes the following twelve rules:

1. Every boy or girl sits and stands erect.
2. Every boy takes his hat off to a lady and offers his seat to a lady or an older person.
3. Every boy or girl shows respect for parents, teachers, officials and older persons at all times.
4. No boy or girl is cruel or a rough bully or makes fun of other people.
5. Every boy or girl says "Please," "Thank you" and "Excuse me" at proper times.
6. Every boy or girl keeps public property safe and clean.
7. Every boy or girl washes the hands frequently, takes a bath more than once a week and keeps neat.
8. No young boy uses tobacco or swears.
9. No young girl uses paint or powder. To be clean is to look well.
10. Every boy or girl works and plays fair.
11. Every boy or girl is unafraid and does not lie.
12. Every boy or girl learns some new thing and says prayers every day.

Boston has a course of study entitled: "Citizenship through Character Development."—This course is the result of two years' work by a committee of seven masters in the Boston schools with whom a large number of teachers and principals cooperated. The course covers grades one to eight.

The skeleton or framework of this course is Hutchins'

Children's Code of Morals.[1] The reasons assigned for using this code were: (1) It is known throughout the United States and has been accepted as a moral code, and (2) the ten laws of the code, plus the law of loyalty added by the committee, include all the fundamental virtues and express them in convenient form for teaching.

Each of the eleven laws of conduct is taken up in order. In treating of the law of health, for example, the Health Creed for Massachusetts boys and girls is given a prominent place. The bulletin points out how this law may be emphasized in the study of literature, geography, and hygiene. In the study of literature it is advised that the story of Pasteur, the story of the conquest of the yellow fever, and the story of the building of the Panama Canal be used. In the study of history attention should be drawn to the care of the health of soldiers by Washington, Lincoln and Foch. Stories of the sanitary measures instituted during the Great War should also receive attention. Three pages of reference material are supplied under the law of health. Each of the other laws is taken up in the same fashion and an extended bibliography is provided in connection with each.

The course of study bulletin on character education is supplemented with an inspirational magazine issued monthly, beginning September, 1925, entitled *Citizenship Through Character Development.* The aim of this magazine is to keep the character training objectives, outlined in the course of study, before the teachers by bringing to their attention the best work that is being done in carrying out these objectives. To illustrate, the first issue of this magazine supplied a large number of quotations under each law. It also presented articles showing how character education was furthered by the organization of a Children's City Club in one school, by extra-curricula activities in a high school, and by the study of biographies in other schools.

[1] This code may be secured from the Character Education Institution, Washington, D. C.

How character building is emphasized in the schools of Buffalo, New York.—Character building is not an incidental or accidental objective in Buffalo. A definite course of study bulletin, entitled "Character Building" has been prepared. It shows some of the plans and devices employed by teachers and principals in character training.

The three means to character education, according to the committee which formulated this bulletin are:

1. Social activities of children, such as those of the kindergarten, athletics, and scouting.
2. Method of conducting the school and recitation.
3. Regular subject-matter in the course of study.

This pamphlet does not deal in glowing generalities. It presents practical and timely suggestions under each of these headings:

The principal's responsibility in character education; teacher's responsibility in the moral training of children; character training in the kindergarten; music, visual education, play, and athletic—their relation to character education; character training through the school assemblies; club activities; the school and Boy Scouts of America and Camp Fire Girls; student government; school patrol; personality of the teacher; and qualities which make for sound character.

Washington's rules of conduct are quoted. Lists of slogans, mottoes, memory gems, poems valuable in character education, and a list of books which teachers have found helpful are included. Many of the sections are full of concrete suggestions calculated to show all the teachers of the city the value of each type of work presented. . . .

The following paragraphs quoted from the section on the Personality of the Teacher are concretely suggestive:

> The personality of the teacher and the principal is an absolutely indispensable agent in moral training. It is needless to say that they, the principal and the

teacher, must be all they expect their pupils to be; their personality and their ideals must be of the highest order. They must be clean in body, mind and soul; they must be truthworthy; they must be honest and truthful; they must be absolutely fair; they must be worthy of emulation.

Fair play on the part of teacher and principal enters largely into the success they can have in character building.

The greatest opportunity in the teaching of morals is the influence of the teacher's own personality. It is not what she pretends to be, or would like to be, but what she is that makes her a good example.

Since sincerity is a fundamental virtue of character, the teacher can best teach this by trying to her utmost to be sincere in her dealings with her pupils.

The teacher who can say, "That was my mistake," or "I do not know; I will look it up," has given a far more effective lesson in teaching sincerity and honesty than the teacher who talks half an hour about "being sincere."

The other fundamental virtues can be best taught by the teacher's example. The pupils must be taught to realize from the teacher's attitude and treatment of them that she is not infallible but that she is striving to reach the same goal as they are.

Code of morals used in the schools of Detroit.—Directions regarding moral education in the Detroit public schools are embodied in a pamphlet entitled *A Children's Code of Morals for the Boys and Girls.* The superintendent's word to the teachers says: "This code of morals is not a course of study and it is not to be treated as such. It is rather a reservoir of organized and useful statements of essential ideals."

The chapter on methods is basic and well written. These quotations indicate its fundamental attack:

There are three ways in which instruction morals may

be presented: (1) as ideas, (2) as habits, and (3) as purposes.

The most effective form of moral instruction is that which results in the formation of a purpose to adopt a given habit as a consistent policy of behavior on all occasions and in all situations. Once such a purpose is formed, the child himself looks for new situations to which the policy will apply: and day by day as his habits widen and strengthen, they contribute to the building up of character and personality, the ultimate end or goal of all true education.

For instance, it is a teacher's duty to herself to exemplify and to demand of her charges consistent moral behavior. The code serves to define such behavior.

A second duty of the teacher is to present to her class stimulating material of every type which expresses society's approval of correct behavior. The desire to qualify "as an American citizen," "as a gentleman," "as a successful business man," etc., is a powerful incentive to right conduct. Especially at times of national holidays or the birthday of national heroes it is possible to build a social halo around the desirable virtues.

However, no systematic and planned effort on the part of the teacher will equal in effectiveness the few well-chosen words of interpretation spoken at the psychological moment. The best work in character building will be done by the teacher who knows her children best, who enters most completely into their hopes and fears, their joys and sorrows, and who is able to direct their thinking into those channels which lead to the formation of worthy and lasting purposes.

It cannot be too much emphasized that to be of greatest value each child must make his moral generalizations himself. For this reason it is often better to refer the children to some story or literary

masterpiece and let them gather morals for themselves. The selections given under each element of the code have been chosen with this thought in mind and should prove of great assistance to teachers.

In the Detroit Code of Morals, twenty-one pages are devoted to setting forth the laws of the code and to suggesting things which may be done to make each law effective in improving the character of children. For example, following the statement of the law of health, five notable examples are listed: Theodore Roosevelt, Edward Trudeau, Pasteur, Florence Nightingale, and Robert Louis Stevenson. Following each of these names is one or more references where information may be had about the character. In column one of the reading list, the title and author are indicated, column two indicates the type of material, and column three suggests the grade or grades in which the material will be found of use. Each law is treated similarly.

Schools of Elgin, Illinois, use a key-word for character training each day.—The superintendent of schools of Elgin outlined a course in character education in his annual report of 1924–1925. The course is divided into the following sections: Morals, Manners, Respect for Property, Safety, Thrift, Patriotism. The plan is to present the work on Morals on Mondays, Manners on Tuesdays, Respect for Property on Wednesdays, Safety on Thursdays, and Thrift and Patriotism on Fridays. Fifteen minutes is devoted each morning to the presentation of this work throughout grades one to eight.

The superintendent of schools reports that it has been found impressive to use a key-word each day. Upon entering the building, regardless of the entrance used, the pupil is confronted with a placard, approximately six by twelve inches in size, suspended in the corridor. Upon the placard is the key-word for the day. It may be "honesty," "gentleness," or some other word. This key-word likewise appears upon the blackboard of each schoolroom

on that day. Oftentimes, in addition to the key-word, there is an outline helping the child to think of its meaning and its applications.

The following methods are reported as effective in carrying out the plan: Class discussion led by the teacher, class discussion led by some pupil who has prepared himself well, the chain question method among pupils, reports on specially assigned topics, debates especially in the upper grades, composition work, dramatization, clippings mounted upon the bulletin board, reporting and discussing experiences, and the use of four-minute speakers. It will be observed that the outline is not differentiated by grades. The differences in teachers are relied upon to introduce the necessary variety from grade to grade.

The section on morals carries these major headings in the outline: Sense of Justice, Truthfulness, Honesty, Reliability and Fidelity, Self-Reliance, Obedience and Respect for Authority, Forgiveness, Unselfishness, Cooperation and Loyalty, Punctuality, Kindness and Generosity, Perseverance, Industry, Humility, Associations, Self-Control, Habit Formation, the Law of the Kingdom. It will be observed that there is a total of eighteen major headings. The points outlined under punctuality are typical. This outline is as follows:

Punctuality. If there is any virtue at which we should aim, it is that of being prompt.

A. Necessary for success in life.

1. Procrastination a very bad habit.
2. One must be ready and quick to act.
3. Promptness in keeping appointments.
4. Promptness in getting work done.

B. A virtue to be cultivated in youth.

1. Avoidance of dawdling over school work.
2. Avoid putting things off.

How character development is realized in the Ethical Culture School of New York City.—A definite course of study bulletin entitled "A Course of Study in Moral Edu-

cation" is provided for each of the grades, including the high school. At the outset this pamphlet says: "Although the school has for its highest object the moral development of its pupils, ethical instruction is but one of the methods depended upon to produce this result. Other factors are the school environment, the personality of the teachers and principals, and the public opinion of the school."

Closely related to moral instruction, provision is made to practice the social virtues that they may become habitual. Clubs and class organizations give large opportunity for this.

Attention is drawn to the changes which take place in pupils from the time they enter the school until they graduate from the high school. In the pre-adolescent period emphasis is placed upon bringing the moral traditions, which have come from the past, to bear upon the children. The attitude of the child at this stage of development should be that of reverent acceptance. During the adolescent period the condition is different. The pupils become conscious of relationships. They begin to question established conventions. Recognition of this change is manifest in the topics treated and in the method employed.

La Crosse, Wisconsin, improved morale of school through weekly lessons on character.—An outline, consisting of eight weekly lessons, based upon these topics: home and school responsibility, honesty, good manners, square deal, courage, loyalty, work, and service was developed by a committee of teachers.

The general procedure was to present a lesson on each Tuesday morning. An outline was developed at that time and the topic was intensively presented. It likewise served as a basis for discussion in other lessons throughout the week. To emphasize the lesson essays were written, talks were made by outsiders, related quotations were presented upon the blackboard and memorized. Posters were made and distributed about the rooms and halls. Particularly was an effort made to have the children practice the principles manifested in the teaching of each topic.

Right action is the objective of the Lewes, Delaware, course in character training.—Character Education is the title of the forty-page outline which guides the elementary teachers of Lewes, Delaware, in their efforts to help pupils establish habits of right conduct.

The outline opens with this statement: A course in moral instruction will attempt to accomplish these things:

1. To develop the habits of asking and the power to answer the question: What in a given situation is the right course of action?
2. To give the desire to do the right.
3. To show how to carry knowledge and love of right over into action.

In each grade there are provided guidance suggestions under these heads: Morals, Manners, Civics, Patriotism, Safety. Suggestions as to procedure are offered. Stories which may be told are definitely cited. Brief quotations from poetry and other forms of literature are brought into the outline. The various special days are brought in for treatment. . . .

Newark, New Jersey, presents character education topics by months to all pupils from the kindergarten through the ninth grade.—The Newark course of study in character training is so arranged that there is a topic for each month. These topics are the same for the kindergarten and each of the grades. The list is as follows:

September—Industry and good workmanship.
October—Cooperation.
November—Duty and Service.
December—Reverence and respect.
January—Truthfulness and honesty.
February—Loyalty and patriotism.
March—Courage and self-reliance.
April—Kindness.
May—Sportsmanship.
June—Self-control.

The course for each grade suggests stories, songs, poems, and games which may be used in appropriately developing the thought of the topic in a particular grade. At the end of the outline for each grade is a bibliography of sources for the teacher's use. The following outline on Loyalty is typical:

Loyalty (Patriotism)—
1. Loyalty to one's self.
2. Loyalty to one's family.
3. Loyalty to one's school.
4. Loyalty to one's city and country.
5. Love and respect for the flag.
6. Regard for the honor and good name of the country.
7. Respect for its laws.
8. Patriotism is a matter of action and conduct rather than mere words.

Following the outline for each grade is a list of slides and films which may be secured from the Department of Visual Education for use in developing each topic.

New York City's "Syllabus on Manners and Conduct" emphasizes right behavior in the home, school, and outside world.—This syllabus was adopted by the Board of Superintendents in 1917. Its guiding principles are set forth as follows:

Efforts of teachers toward character building and right conduct in pupils should have as central aims:

1. Cultivation of sound moral judgment so that pupils will distinguish clearly between right and wrong.
2. Awakening of a love for the good, the true, and the beautiful.
3. Development of self-control.
4. Cultivation of a spirit of self-sacrifice.
5. Maintenance of high ideals.

School training is incomplete without a knowledge of the theory and practice of conduct that will fit children for

social intercourse with their fellow-beings and for the necessary relations of business life.

The following major headings appear in the syllabus: *Conduct in the home,* with emphasis upon courtesy and greetings; *Conduct in the school,* with emphasis upon example, models, speech, self-control, and obedience; *Conduct in the outside world,* on the street, at entertainments, in the business world and the like.

How Oakland, California, developed and put in operation a plan of character education.—While Oakland has no course of study in character education, the teaching staff under the guidance of the administration has developed a plan of character education and the reports evidence good progress in putting it in operation. The following excerpts taken from a bulletin entitled *Progress in Character Education Covering the School Years 1923–24 and 1924–25* suggest the procedure and progress made:

1. All principals and faculties studied the Iowa Plan of Character Education, criticized the same and adapted its suggestions to use in the Oakland schools.
2. A general committee of principals was appointed to study plans for character education and make recommendations for procedure in the Oakland schools.
3. The committee reported general progress and the report was printed in a bulletin for all Oakland teachers under date of May 29, 1924.
4. The committee reported again on June 4, 1924, recommending four general measures as follows:
   a. That every school adopt some plan of character development and character rating.
   b. That some practical scale for evaluating character attainment on both the positive and negative sides be adopted, and that a record of same be kept.
   c. That all special privileges, such as holding

student office, participation in special activities, etc., be withheld from students who do not have a satisfactory character rating.

d. That graduation from senior high school, or recommendation to college or to a business position be denied any student who does not have a satisfactory character rating.

5. A special study of various plans was made by the office of the superintendent of schools and a general report made to the teaching body of Oakland in an address before general meeting on October 22, 1924.
6. A survey was made by the office of assistant superintendent of schools, summarizing the progress thus far and report made at general principals' meeting on March 11, 1925.
7. All schools have taken progressive steps in character education as a result.

Such a survey as the above is always valuable in that it shows what has been done and suggests further steps to be taken. . . .

What specific habits of good conduct should a first grade pupil acquire? The "Character Education Supplement" of the Utah state course of study states that these specific habits should be worked for in the first grade:

A. In connection with the work of the room:

1. Being in the schoolroom and ready for work at 9 A.M. and at 1 P.M.
2. Putting on, taking off, and hanging up out-of-door wraps.
3. Ability to come to school and to go home alone. Learning to look in both directions before crossing a street. Keeping out of the street when at play.
4. Going directly home when school is dismissed in order to save parents from worry, and to further the work of classes still in session.
5. A desire to contribute to the entertainment and

advancement of the group by leading the singing, preparing stories to read to the class, taking part in games and dramatizations and giving attention to the work in hand.

6. Getting out and putting away materials used in the free period in handwork and in art.
7. Walking through the halls, because running where there are so many people is dangerous.
8. Learning to use the designated entrance in order to expedite the administration of the entire building.
9. If there is a school nurse, learning the days when she comes to the building, learning where her room is, and to go alone for a permit after absence.
10. Locating the office of the principal, learning to address him by name, locating the janitor's room and learning to speak to him as Mr.——
11. Increasing control over hands and feet. Ability to sit on a chair without interfering with neighbors.
12. Willingness to take a push or a little knock good-naturedly.
13. Control enough to stand in line and each await his turn at the drinking fountain or when passing into or out of a room or the building.
14. Establishing the habit of bringing a handkerchief to school every day.
15. Learning to be kind to animals by caring for pets at school and at home.

B. In connection with the school as a whole:

1. Keeping buildings free from crayon and pencil marks.
2. Helping to keep the surroundings clean by picking up papers and by refraining from throwing refuse about.
3. Cleaning mud from shoes and removing rubbers before entering rooms.

4. Playing at the recess periods instead of hanging around the door. (This habit can be inculcated best by the teacher spending some of the recess periods upon the playground.) "If you get a little hurt, never mind; don't spoil the game." In winter, playing only such games with snow as will not encroach upon the rights of others. (A place should be set aside for snow-balling.)
5. Handling of books with clean hands. Returning books promptly. First grade children should be taught how to open a book properly.

C. In relation to contact with certain persons who represent the authority of organized society:
1. Obedience to mother and father at home.
2. Obedience to the teacher and principal at school.

Character Education in Secondary Schools

Space permits only a brief mention of the character education programs of three high schools.

Birmingham high school pupils developed a sportsmanship code. A report from Birmingham, Alabama, states that great value was derived from the development of the following sportsmanship code:

A Good Sportsman—

Is Courteous

On the field he does not jeer at errors; he does not cheer at the opponents' penalty; he treats them as guests, not enemies.

In school he is considerate of the faculty, of fellow students, and of visitors.

In life he is respectful to elders and superiors: he treats the other fellow as he would be treated.

Is Modest

On the field he works for the good of the team rather than for individual honor; he will even sacrifice

his own prestige for his team; he is a gracious winner.

In school he does not become conceited over his success; neither does he feel himself superior to his classmates.

In life he does not "blow" about what he is going to do; he does not boast about what he has done.

Is Generous

On the field he applauds a good play of his opponents; he gives the other fellow the benefit of the doubt.

In school he does not "knock" other schools or individuals; he appreciates another's merit.

In life he does not ridicule the man who is "down" but encourages him. He is not afraid to think for himself and to voice his opinions straightforwardly and clearly.

Is Game

On the field he plays hard; he fights though he may be already defeated; he accepts adverse decisions; he is a good loser.

In school he does his work; he keeps on working in the face of almost certain failure. He has the "vim to think straight, the pluck to act straight."

In life he does his part, however hard it may be; he accepts reverses with a smile and tries again.

Is Obedient

On the field he observes the rules of the game.

In school he observes all of the regulations.

In life he respects the civic laws and the demands of the community.

Is Fair

On the field he competes in a clean, hard-fought but friendly way; he helps an injured opponent; he has no alibis.

In school he does not waste his time nor that of the faculty; he does not copy his classmates' work; he does not receive aid from any source on his examinations.

In life he sees impartially both sides of a question; he uses no underhanded methods; he is not influenced by money; he is not partial in administering justice.

Character Education in High Schools is the title of a 151-page monograph issued by the New York City Board of Education.—"Our studies of this problem have aimed to ascertain how each school subject, class exercise, examination; and how sports, games, contests, social activities, school and class organizations, and the duties, service to the school and other concerns of the pupils contribute to building efficiency, integrity and fitness for the activities of life," says the foreword of this monograph. The committee which carried on this survey makes this comment relative to its report:

"It implies a school organization in which the administration is planned with reference to community interests; a school so organized that the student body will have ample opportunity to cooperate and participate in the administration; a school organization in which the students themselves will accept responsibility for certain phases of conduct and behavior on the part of the student body; a school in which there no longer exists the traditional struggle for mastery between pupil and teacher; instead a school community in which a large proportion of the students are lined up with the teachers to accomplish the purposes for which a public high school exists."

Each of the nine chapters of the report is full of concrete materials and suggestions as to how disciplinary problems may be handled to secure best values to the child from the standpoint of character; how conduct or character rat-

ings may contribute; and the value of moral codes and extra-curricula activities. The committee summarizes its report in these recommendations:

A. That the first aim of a high school education should be the training in character which will fit boys and girls for citizenship in a democracy.

B. That this aim can be furthered by the following means:

1. The formulation and adoption by students of ethical codes, and their use as the sanction of school collective opinion for standards of right.
2. The use of section and general assemblies for instructional and inspirational work in character education; and necessarily, provision in programming for section periods long enough for this purpose.
3. The training of students in responsibility for standards of conduct, manners, and taste, through student organizations.
4. The stressing of ethical values in all extra-curricula activities, and the training of natural leaders to uphold high standards.
5. The use of citizenship or character ratings which record excellences as well as weaknesses of character, and which appear on the permanent records and on the reports to parents.
6. Discipline based on a sympathetic understanding of offenders, and tending to permanent reform through change of the pupil's attitude; the services of experts; such as the visiting teacher, the psychologist, and the psychiatrist, for the better understanding of abnormal pupils.
7. Sympathetic cooperation with the home, and with welfare and social agencies of the community.
8. Requiring elementary schools and junior high schools to furnish to high schools a character record of each graduate, with sufficient analysis

to indicate outstanding traits and tendencies.

9. Revision of wording on high school diploma so as to include both character and scholarship qualifications. (Suggested revision indicated in report in Character Requirements for Entrance to Higher Institutions.)
10. Revision of the training school blank so that the candidate's character attainments may be more clearly indicated.
11. Emphasis in the minds of students upon the fact that colleges and other higher institutions have definite character requirements for entrance.
12. Emphasis upon the increasingly insistent demand of business firms that applicants for positions present credentials of good character.

C. That to help carry out this program the position of Dean of Girls and of Dean of Boys be established, so that in every high school there may be a teacher whose energies shall be primarily devoted to the work of directing character education, and who shall be given sufficient time allowance for this work to make it effective.

Los Angeles sets up definite goals for character education rather than abstract principles.—Character and Conduct is the title of the Los Angeles monograph suggesting to high school teachers how they may go about the achievement of character results. It points out that there can be no separate and independent curriculum for character building. "Whatever is to be accomplished in character teaching must be done through the regular school subjects, organization interest, and school activities." Concrete and practical suggestions are made as to how this can be accomplished. . . .

4. Character Education in Public Schools[1]

It is a platitude to assert that with the relatively rapid break-up of stable customs and restricted community life,

[1] Cavan, Ruth Shonle.—*Religious Education,* 22: 917–923, November, 1927.

the old methods of developing character through the inculcation in the helpless young of the traditions and customs of the community are inadequate. A stable character built up of attitudes and habits which are related to specific situations is inadequate; for the individual of today and of tomorrow is not living in fixed situations, but rather in a shifting world which calls for independence and efficiency of thought and action.

The need for a new control of conduct has become so apparent that character education has become a shibboleth to all those who work professionally at training children. The entire process is still in the trial and error stage—in only a few instances has it risen to the experimental stage. Almost every method used anywhere has been adopted by some school somewhere. There are many sporadic attempts to devise new methods and courses, but as yet little pooling of experience between schools. In most instances the newer and more promising methods have been in use too short a time for the results to be checked adequately, and there are few objective devices for testing results, although several schools are attempting to work out some method of testing.

A survey of character education in seventy-two cities[1] reveals the following situation: three cities state that they have no character education; fifteen use some form of religious education, varying from reading of the Bible without comment in the schoolroom to dismissal of the students on school time to attend organized classes in churches; one uses a mental hygiene approach with the service of a psychiatrist and the individual interview; thirty-seven use some direct method of character development; and sixteen train in character through the usual curricula and extra-classroom activities. . . .

[1] To obtain information, a letter was sent to the superintendent of schools of every city of 100,000 or over. The replies received form the nucleus of the list.

Typical Examples of Character Education Methods

1. Mental Hygiene Approach [1]

Under the title, "Bureau of Education Council," the La Salle-Peru Township High School and the La Salle-Peru-Oglesby Junior College have developed a student personnel department with director, assistant, and secretary, and advisory service from the Illinois Institute for Juvenile Research. The objects of the bureau are stated by the director:

> "General emphasis falls on the study of behavior, the development of personality, and the adjustment—better, the foreseeing and preventing—of emotional conflicts common to adolescent life. The principal elements of the program include educational, vocational, health, social, and ethical guidance. Although the work is essentialy educational and ethical in scope, advanced mental hygiene is the chief instrument of research and psychiatric social work is the technique employed." [2]

Something of the philosophy which lies back of the method is stated by the superintendent:

> "Every man is an end in himself as well as an end or instrument for the uses of the industrial state. Every one of us, whatever the accidents of his birth, mental or physical heredity, has a right to *all* the values of human existence, to the measure of his native capacity. Efficiency is not the end of life. Efficiency, whether vocational or social, is simply a means to an end, an instrument for achieving the supreme fulfill-

[1] For descriptions of other types of individual approach to character building through the school see: Mary B. Sayles, *The Problem Child in School.* Committee on Methods of Preventing Delinquency, N. Y., 1925, and William Claude Reavis, *Pupil Adjustment in Junior and Senior High Schools,* Heath, 1926.

[2] This and other quotations and information are taken from *The Bureau of Educational Council,* A student Personnel Department of the La Salle-Peru Township High School and the La Salle-Peru-Oglesby Junior College, Report for 1923–1926, published at La Salle, Illinois.

ment, which is the realizing in every one of us of a rational human personality, unstained by an excess of emphasis, commercial, intellectual, moral or artistic. The dream of humanity is fullness of life, and every theory of education is essentially a 'way of life,' a philosophy of organized conduct for realizing states of body and mind conceived to be humanly final and meeting the tests of the complete ethical ideal. . . ."

2. The Direct Method of Character Training[1]

The Milwaukee public schools use direct character training.

"We include the whole subject of character education in our course in Citizenship. Our social science studies are being modified in content to stress the social attitudes and habits rather than the mere factual. Our course in these subjects includes 'Manners and Morals' as a part of the block of work in every grade through the junior high school. Under and within this caption of 'Manners and Morals,' the teacher is urged to stress those attitudes, habits, and ideals that make for good character. . . ."[2]

La Crosse, Wisconsin, issued a *Handbook of Manners for the La Crosse High Schools* (Bulletin No. 1, 1923) in which eight "basic standards of conduct" are given: reverence, obedience, honesty, responsibility, unselfishness, loyalty, perseverance, and purity.

"The points given under the various qualities are to be developed by the teacher as he thinks best. After he has developed the basic principle of honesty, he will take up the conventions and modes of conduct

[1] For additional descriptions of both direct and indirect methods of character education, see Golighty, *The Present Status of the Teaching of Morals in the Public High Schools,* pp. 38–64, and the *Fourth Yearbook of the Department of Superintendence of the National Education Association,* pp. 390–402. An effort has been made not to duplicate the material in these two publications.

[2] Extract from letter from Wm. C. Knoelk, Assistant Superintendent of schools of Milwaukee, dated April 11, 1927.

that have grown from honesty as an ideal. These can be emphasized through tableaux, one-act plays written by the students, or discussions. . . ."

Detroit, which for a time developed character incidentally in connection with the regular classes in English, Social Science, and other studies, has recently published a pamphlet on an experiment in direct character training.[3] Twenty-eight classes in grade four were used, and were divided into three groups. The first group used the Five Point Plan of the Character Education Institute, the chief features of which are a club known as "Uncle Sam's Boys and Girls," the use of a badge, emphasis on loyalty, the use of ten minutes a day for discussion of the items in the Children's Morality Code prepared by Wm. J. Hutchins, the character diagnosis of each child by the teacher, the carrying on of character projects, and reports to the parents. A second group of teachers used the "Detroit Plan," by which the teachers were allotted fifty minutes each week in which to present material on character formation. The Children's Morality Code was used as the basis for the work.

> "Individual teachers made use of other devices, such as the formation of a club, the listing of ways in which the fourth-grade children could practice the Morality Code, the securing of reports from parents, having pupils judge their own actions and insert instances in their notebooks, and having pupils judge each other's actions in relation to particular sections of the Morality Code."

The third group of pupils were given no special instruction, but were treated as a control group.

To all three groups a pencil and paper test, "Things I Do," was administered before the courses were given and at their completion. In scoring this test, the control group

[3] *Character Education in Detroit,* The First Report of the Detroit Committee on Character Education, Board of Education, City of Detroit, 1927.

showed a loss of four points, the Five Point Plan group a gain of nine points and the group using the Detroit Plan a gain of one point. When the final scores were correlated with the initial scores, however, the children using the Detroit Plan were discovered to have made the greatest changes in scoring themselves. . . .

3. Indirect Methods of Character Training

Los Angeles has had prepared under the guidance of Professor Franklin Bobbitt a course of study for the high school, *Character and Conduct.*[1] Eleven objectives are set up: preparation for health, for life in the group, for civic relations, for individual and economic relations, for vocation, for parenthood and family life, the mastery of tradition, preparation for appreciation of beauty, for use of leisure time, for reverence, for creative activities. Under each subject—art and architecture, biology, chemistry, English, general science, geography, home economics, mathematics, music, occupations, physical education, physics, salesmanship, shop work, social science, and stenography, bookkeeping, and penmanship—are listed the things the student should gain for each of the eleven objectives. . . .

Denver has developed courses in social science for the grades and junior high school, whose main feature is an emphasis on developing attitudes desirable in a present-day citizen. There is no talk of specific traits or virtues, but an attempt to develop an "appreciation of" such things as the interdependence of peoples, the rights of other national groups, the complexity of modern social life, the background of historical development, etc. There is also emphasis on developing such habits as making use of factual material in making decisions and attaining a scientific viewpoint. Projects are provided. While character training is thus limited chiefly to one course, this course is so far-reaching in its plan and draws on such wide funds of

[1] School Publication No. 60, 1926, Los Angeles City School District.

material that it cannot be considered as a course in direct character education. It is unique also in that it tends to develop, not traits, but attitudes of appreciation and understanding, and the emphasis is decidedly on social living rather than on individual virtues[1]. . . .

[1] Course of Study Monograph No. 3, *Social Science,* Junior High School, and Course of Study Monograph No. 20, *Social Science,* grades one to six, Public Schools, Denver, 1926.

PART IX

PART IX

THE INDIRECT METHOD OF CHARACTER TRAINING

Pupils should not be made to feel that they are being preached to or that virtue is being thrust upon them. Efforts should be made to cause them to desire a specific virtue and situations should be provided to insure its exercise. By the indirect approach moral lessons are drawn from every subject by inference rather than by direct approach. Any attempt to isolate the virtues in advance for separate and special treatment will rob them of their significance and be in danger of degenerating into priggishness.

In endeavoring to inculcate a specific trait it may be desirable to place the emphasis on the situation in which the trait arises rather than on the trait itself, leaving the pupil to appreciate the significance of the trait. After exhausting the discussion concerning their relative merits, in attempting to harmonize the direct and indirect method of procedure in character training there can be no serious objection to using both processes as supplementary to each other; like the much debated "inductive" and "deductive" methods, they are inseparable. Both procedures are desirable, either may be defective or ineffective at times, and neither is sufficient when employed to the exclusion of the other.

1. Training for Character[1]

Can character be taught? Will the methods which have proved successful in the teaching of the three R's and other

[1] Wishart, John.—(Editor), *The Scottish Educational Journal*, Edinburgh, Scotland, 10: 405, April 15, 1927.

school subjects be found applicable for character teaching? These, judging by newspaper reports which have reached us, seem to be the questions agitating educational circles in New York at the present moment. . . .

We have come to look to America for a lead in the discussion of educational problems. Untrammelled by tradition, Americans are not prepared to accept the experience of others without question. The condition of the country with its heterogeneous population gives an added importance to the schools as the chief means of transforming foreign elements into American. Also they have money to burn in the work of educational research, and the necessity of finding some line not yet explored brings every accepted canon under review.

The subject, however, is one of prime importance to all nations. On the character of its citizens depends the ultimate welfare of any country. And, more and more, people are looking to the schools as the chief training-ground for the development of character. At the World Federation of Educational Associations two years ago no sectional meetings attracted larger audiences than those devoted to the subject of Character Training. And these audiences were probably more cosmopolitan in their composition than those of any other section. Whatever differences in thought or practice revealed themselves, there was unanimity regarding the necessity for such training and its prime importance to the world.

Whenever subjects of this kind are discussed, two opposing points of view immediately emerge. One side believes in direct and systematic instruction; while the other puts its faith in indirect methods. Prominent among the exponents of the direct method are the Americans. And they have this advantage in pushing their ideas, that they are seldom troubled with any doubts as to the wisdom of their conclusions. Others may hesitate, but not they. As if by magic an association springs up, plans are formed, the inevitable millionaire comes forward with funds, programmes are outlined: and while others would be thinking

of beginning, they produce a code of morality for children capable for use by every nation on earth.

In spite, however, of these hustling tactics, we are not yet convinced that such direct methods will produce the desired results. Character is not the creature of knowledge or even of reason. Habits are formed not by knowing, but by doing. Environment and heredity, the whole atmosphere of the home and the school, the example of those with whom they come in contact, will do more to determine the character of children than any amount of talk. Not that precept and lesson are out of place altogether; but to pin our faith solely to such instruction is to shut our eyes to the facts.

In our own country we see two opposite tendencies revealing themselves. This is somewhat in conformity with our genius for compromise. While direct moral instruction is beginning to find a place in our schools, there is a growing belief that the whole tone of the school should contribute to the development of character. Every subject of the curriculum can be used as a medium for moral instruction, and the playing fields will often contribute more than the classroom. The old public schools have their own traditions which help more than anything else unconsciously to mould the characters of the pupils.

When all is said and done, the home is, for good or ill, the chief factor in the formation of character. Even before school age is reached, the seeds are sown there which will influence and direct all later development. When school and home cooperate, the influences for good are incalculable. But when they are in opposition the home influence will preponderate. In such cases the school at best can have only a modifying effect. Children have often an almost pathetic belief in the infallibility of their teachers—a faith which should make the latter humble and help them to realize their enormous responsibility. This is the school's greatest asset.

As training grounds for character, the schools have no reason to be ashamed of their record. The vast majority

of the pupils grow up into good citizens. In the cases of those who wander from the straight path inquiry often shows that this is due to causes outside the control of the school. The public conscience is showing a growing sensitiveness regarding the duty of the adult community to the child. In the schools this is reflected in the increasing freedom sought for to enable the child to develop naturally so that later he may be able to use wisely the freedom which will come. Beyond the school we see efforts being made to eliminate those ugly features of our social life which might cause the children to stumble. Those who would develop aright the characters of the children must not confine themselves to the work of the classroom.

In the long run the greatest factor in character training is example. Children are imitative little creatures who very quickly take on the colour of their surroundings. With an almost uncanny power of estimating character, they are quick to detect any discrepancy between precept and practice. In spite of all our lessons on religion and character, we shall be but sounding brass and tinkling cymbal unless our conduct conforms to our code. *The Missionary Record* of the United Free Church contains this month a fine illustration: "An American teacher was employed in Japan with the understanding that during school hours he should not utter a word on the subject of Christianity. His word was kept, but so beautiful was his life, and so blameless his character, so Christlike was his example, that forty of those students met secretly in a grove, unknown to him, and signed a covenant to abandon idolatry."

It follows then that the chief contribution of the school to the training of character must be the ordinary life of the school. Habits of order, industry, punctuality, courtesy, consideration for others, will be inculcated by the daily life of the pupil in surroundings where these are practiced. In our Scottish schools religion has always had an honored place. With this as a directive force, and our schools designed for ordered freedom and happiness there

should be little need to provide a special place in the time-table for character-training.

2. Education of Character[1]

. . . The education of character is very much a question of models; we mould ourselves so unconsciously after the characters, manners, habits, and opinions of those who are about us. Good rules may do much, but good models far more; for in the latter we have instruction in action—wisdom at work. Good admonition and bad example only build with one hand to pull down with the other. . . .

3. How Shall Morals Be Taught?[2]

On this point, the divergence of opinions is great. Shall the instruction be positive, direct, formal, and definite according to a fixed program; or shall it be incidental, rather sharply emphasized early in school life, lightened during the intermediate period, and deepened and intensified the last year or two of school attendance? If the first position is assumed, then should the instruction take into consideration the age and the natural aptitudes of each child, or should the pupils be taught *en masse* as in other branches? Each will answer these questions according to his own way of looking at the problem and whether he thinks the plan of attack should be by a flank movement, or by a front assault. It will not be contended, I apprehend, that such training can be taken up and be presented as a formal study that is sharply defined in its scope and character and that admits of logical treatment. The child as the recipient must be regarded as being full of activity and that it will behave itself in some fashion. This activity is impulsive and it needs guidance and control so that it responds to certain stimuli, and that only other stimuli should be mini-

[1] Smiles, Samuel.—*Self-Help.* New York: John W. Lovell Company, p. 380.

[2] Greenwood, James M.—(Superintendent of Schools, Kansas City, Missouri), *Proceedings of the National Education Association,* 49: 382–383, 1911.

mized or inhibited in order to insure action along right lines of behavior.

The entire training of a child begins with the observance of certain rules. At first it knows no rules for its guidance, and it is kept from hurting itself by others who are older and abler to take care of it. This state lasts comparatively a little while. Soon rules of conduct come to be acted upon, and from this time onward the child is never beyond the pale where rules do not apply. Properly, then, the very first lesson the child must learn is that of obedience. This lies behind and beneath all other lessons. When the lesson of *obedience* is learned all other lessons are comparatively easy. This does not imply that the child must be governed by hard and cruel rules. Obedience obtained in this way is unnatural. All animals are best trained by kind and gentle restraints. Only strict rules should be employed in controlling the vicious when more humane measures have failed. The manly boy is the one who obeys; disobedience is childishness.

The first steps in this process came from *obedience* at home. Obedience as such is a consequence of limitations, and "limitations" as a term implies fixed boundaries beyond which one cannot pass with impunity. We say in general terms that a man is free to walk the earth and breathe the air, free to acquire, hold, and transfer property, free to control his own thoughts and bodily actions, yet the word freedom is only a relative one in its application. His freedom consists in his obedience to laws which he cannot change. For instance, the thief as a free, responsible man may take what belongs to another, and thus by this very act steal his own freedom, and yet this is the result of his own folly—namely, stealing to punish himself. Man, therefore, lives his best life by obedience, and so does the child. Obedience signifies that one yields to society, and consequently to the welfare of others, what is required of him. He simply complies with demands which are made upon all. . . .

4. Character Training[1]

Character training has always been one of the objects of any good school. The fact remains that it has been to a large degree an indefinite and unanalyzed object. To really accomplish what is aimed for it is necessary that such a broad subject as this be analyzed into its working parts in a way that will make it possible to obtain definite results.

For school purposes, it seems to me, there are three steps in the character training of the pupil. The first is giving him an understanding of standards; the second, the desire to live up to the standards; and the third, the strength to carry into effect this purpose.

It is easy to forget that our present social and moral standards are the results of thousands of years of community experience and experiment. They have been built upon the failures and successes of the race and are even yet in process of formation. There are certain standards that are quite universally accepted. Others, while they are accepted by the majority of people, are still resisted by numbers of others who are equally conscientious and intelligent. Still others are open questions with what appear to be equally valid arguments for and against them. It is evident, therefore, that there is no absolutely fixed body of standards and that no child can be expected to know the generally accepted standards without persistent and thorough training.

Let us for a moment consider the child from the day he is born. At birth his only controlling forces are his own desires, which are largely instinctive. There is to him no such thing as social or moral right or wrong. During the early stages of childhood to desire a thing is sufficient motive for attempting to get it, and it is only through training that he discovers that there is such a thing as property

[1] Smith, Eugene Randolph.—(Headmaster of the Park School, Baltimore, and the Beaver Country Day School, Boston), *Proceedings of the National Education Association,* 60: 1268–1272, 1922.

or that one cannot take with impunity anything that he wishes. As apparently simple a thing as distinguishing between truth and falsehood is really a complicated matter, and for a child to learn that there is a distinction between telling a falsehood in relation to facts which may be acted upon and telling an imaginative story is a long step in adapting himself to social codes.

As a boy or girl develops the fixed and unfixed standards of adult life are continually forcing themselves upon his or her attention, inhibiting many of the natural instincts. It is therefore of supreme importance that at each step of their school lives pupils should have some definite and understanding explanation of these standards. It is only fair to them to explain that the laws that are generally accepted have been worked out by the community experience of which I have spoken, and that one is simply storing up trouble by attempting to fight against them. Such laws, for example, are the ten commandments, which, despite their religious origin, are nevertheless social laws, and are such laws as would be laid down by an intelligent body of social experts if they were not already in existence.

If the child is taught the fundamental importance of service to others and consideration for others, much of the doubtful body of standards can be safely left to his own judgment under the various circumstances that will arise from time to time.

But granting that a conscious effort is made to teach world standards to the children, the mere knowledge of such standards will not necessarily mean that they will be lived up to. It is first necessary that the attitude of the child shall be one of cooperation rather than of antagonism. Much harm has been done in school life by letting the children feel that the teachers are their natural enemies whom they should outwit if possible. Such an attitude is the foundation for disrespect toward law and authority and toward the breaking down of all respect for community cooperation. It is absolutely necessary that children while yet in school shall acquire the attitude that the

laws are their own, accepted by common consent to make their environment as helpful and happy as possible. This can come best through actual experience in helping to make such laws, which includes seeing their purpose, and therefore desiring to live up to them and uphold them. Student participation in the conduct of the school in its government as well as its activities is a powerful tool for this purpose. If children help to form the traffic laws for passing in the hall, the rules for the conduct of the library, the hundred and one simple agreements or codes that make for successful handling of bodies of children together, they will take the first, and a very important, step toward a similar community helpfulness on a larger scale.

The third subdivision I have made is closely related to the second. I know of no way to increase one's strength in meeting new situations except through experience, and experience that requires judgment, and action upon that judgment.

We have long recognized that physical exercise and mental exercise are desirable things, but we have not yet given sufficient weight to social and moral exercise. We have even taken for granted that at the magic age of twenty-one a person becomes qualified to vote, just as we have assumed that boys and girls who are controlled at every step in the high school can, with impunity, be thrown into the greater freedom of college life. Neither of these assumptions has proved itself justified and the remedy in both cases is the same. From the earliest days children should be given responsibility, should be expected to uphold the standards they have been helped to form, should learn through their own social experiences and moral successes and failures.

The so-called self-government or student participation is a logical and efficient means of training. The greater the responsibilities the pupils prove able to assume the finer the training becomes. I should like to say, however, that the less machinery that is used in any form of pupil government the more chance there is for its success. I be-

lieve that too much machinery has been the cause of more failures in this regard than any other single cause. The nearer to a cooperating family spirit a school can attain the nearer it will come to ideal community conditions. . . .

I do not believe in supervising examinations in the high school, and I do not believe it necessary to exact pledges or require signed affidavits. A high ideal of honor, a friendly and cooperative spirit between pupils and faculty, and the deterring effect of public opinion, which does not approve of dishonesty, can keep the school's record clean in this respect.

One of the most powerful helps in forming the standards of a student body and in bringing the individual into harmony with those standards, is the open meeting discussion of what is right and wrong and what is best for the group in question. I have no great faith in preaching to children, for while precepts have some value, it is very difficult to make them a real part of the child's mental make-up. On the other hand, a free discussion with one's peers leaves definite impression and helps to formulate one's own ideas.

One discussion of this kind that seemed to me very valuable took up the subject of honesty. The reasons why honesty was important were discussed, pupils nine years old to college age taking part in the discussion. Various kinds of doubtful cases were talked over.

In one such open discussion recently over 150 children defined every kind of dishonesty except that of cheating in examinations. This particular thing did not occur to any of them because they had never had their examinations supervised, and had not, therefore, had it forced on their attention! Another open discussion that proved particularly interesting was one on the subject of gambling. I had noticed that the pupils were playing simple games in which they won something from each other if they were successful. One of these was throwing cards at a crack, the winner taking all the cards thrown. As I felt that this was bringing in an undesirable element I called together all

the students over eight years old and asked them what gambling was. After an animated discussion we finally decided that gambling was getting something for nothing because one was more skilful or more lucky than one's opponent. My next question was whether we should have gambling in the school or not.

The response to this question was extremely embarrassing. A boy at once announced that his father would not play golf unless he was betting at least a ball a hole, while a girl quoted her mother as saying that bridge whist was absolutely uninteresting unless there was some stake.

I was forced to stop the discussion a moment while I begged them to leave out their families, and I restated the question like this, "Will this school be a happier and better place if we play gambling games, or will it not?" The pupils canvassed the matter thoroughly, then took a secret ballot, with the result that only one pupil in the school voted against dropping every kind of gambling game. As soon as the vote was announced one of the oldest boys arose and said that he had cast the one negative ballot simply because his family was accustomed to all that kind of thing and it never seemed to him particularly harmful. He added that he had been thinking it over while the vote was being taken and he believed the majority was right about the school; at any rate, that he was willing to join them and live up to the decision.

It is likely that if a rule had been made against playing the various kinds of games concerned the student body, not having had the standard clearly formed in their own minds, would have resented it and would have evaded it in every possible way. Having talked it over thoroughly themselves, they believed in the decision and there was no possibility of their resenting it and fighting against it.

From the standpoint of the school there has been one grave difficulty in character training. This has been the teacher's lack of information regarding the characteristics of the pupils. Schools have added the great advantages of physical examinations, mental tests, and standardized sub-

ject matter tests. It is also necessary for them to have some means of studying in a reasonably objective way the various characteristics that underlie school successes and moral and social responses.

Although many teachers have attempted to study the characteristics of children, they have been handicapped in various ways. One way has been the lack of any common language in which to define the stage of development of the child. I believe that the schools must work out some way of meeting this need and I am going to tell you of the solution that we have been using at the Park School in Baltimore. Our method has been to define five classifications under each characteristic study, each teacher placing a child in one of the five classes at the time of the semi-annual characteristic marking. The following classifications are for honesty. They seem to me to be reasonably typical and therefore show how a similar method can be used for any characteristic in question:

Class 1—Those who are not only honest with property and in their school work, but are absolutely straightforward and truthful in all their relations.

Class 2—Those who are honest with property and in clearly defined situations, but may sometimes evade or excuse themselves instead of meeting an issue squarely.

Class 3—Those who are generally honest, but are still lacking in ability to make fine discriminations between honesty and dishonesty. They may sometimes strain a point in getting help in their work, or equivocate, or be careless of property rights in small things, such as pencils, paper, etc.

Class 4—Those whose ideas of honesty are less clear than in the higher classes, or whose sense of honor is less keen. They more easily yield to temptation, and are likely to be more ashamed of being caught than of the dishonesty itself.

Class 5—Those who are deliberately dishonest.

If there are clearly defined differences between a child's honesty regarding property, school work, and straightfor-

wardness and truthfulness, a double, or even triple, mark may be given. In that case the numbers would indicate in order the child's classification in these respects.

Other methods are being devised in various places, but all have the common purpose of keeping the teachers awake to the importance of such qualities and of giving them a usable means of analyzing their pupils in a way that is not only helpful to them but is definite enough to be passed on to others.

In closing, I wish to stress two points: *the value of experience in forming character,* the absolute necessity of each child's being allowed to meet situations that call for judgment, decision, and action. It must, however, be remembered that a reasonable proportion of failures is to be expected, and that the school should not be discouraged because its pupils are not superhuman.

The other point is to re-emphasize *the importance of the forming of the standards* of which I have been speaking. I believe this is the most neglected part of our school character training and it is certainly not the least important part. We must be conscious of the child's total ignorance of the adult world and of the need of consistently forming, step by step, those standards, and attitudes toward them that will eventually bring the child into harmony with what is best and will make him an active factor for good citizenship and general betterment.

5. Virtue and the Virtues: A Study of Method in The Teaching of Morals[1]

Although my topic concerns the method of moral instruction and training rather than the philosophy of education, it may be well, for the sake of preventing misunderstanding, to state at the outset some of the assumptions that underlie the practical suggestions that I shall offer.

[1] Coe, George A.—(Professor in Union Theological Seminary, New York), *Proceedings of the National Education Association,* 49 : 419–425, 1911.

I assume, for example, that moral character is altogether a matter of a man's relations to society. Religion thinks of society in a peculiarly broad way, making it include God and our dead, as well as all the living. Concerning religion our state schools are not permitted, and should not be permitted, to give instruction. This limitation must be rigidly maintained in the interest alike of religious liberty and of political equality. I do not desire any recognition of the religious basis of morals. What I hope for is a recognition that life, as far as it is truly successful, is social through and through. I put no stress whatever upon the desirability of an increased use of the Bible or of worship. We must rely first of all upon the right organization and conduct of the school, and upon the teacher's personality, but in addition we should have a definite, systematic, carefully graded scheme for leading pupils, in morals as in everything else, to see just what they are about. This means instruction in morals, but instruction in morals can have its proper effect upon character only when the ideas that are to be communicated develop in the pupil's mind as a phase of his own reaction to a concrete social situation. The problem that I propose to myself is, How can this unity of moral idea and moral reaction be effected in the school?

The reason why we have not made more rapid progress toward a satisfactory method is, in my opinion, that we have given inadequate scrutiny to the *content* of the proposed instruction. We have given too much attention to the virtues and too little to virtue. I question whether a satisfactory method can be had as long as the basis of the curriculum is a catalog of virtues.

The ancients, as well as the moderns, offer us lists of cardinal or essential virtues. "Prudence, courage, temperance, and justice" is a list that has come down to us all the way from Plato. But what are these cardinal virtues in the concrete? We know that a Sophist as well as a Socrates could lay claim to every one of them. Prudence requires nothing but sufficient wisdom to get

what you are after, no matter what this is. So, too, one can have courage in executing any design, good or bad. Nor does temperance or self-control imply anything as to a man's central purpose. That even the concept of justice depends for its meaning upon an antecedent conception of humanity is shown by the fact that the greatest of the ancient philosophers regarded slavery as inherently in accord with human nature, and therefore just.

When we come to modern schedules intended as a basis for a curriculum of instruction in morals, we find certain inequalities that are not recognized in the schemes themselves. The chief part of these lists consists ordinarily of virtues like these: Industry, patience, obedience, courage, self-respect, perseverance, self-control, economy, amiability, contentment, comradeship, fidelity. How much is really implied in such terms? Is industry good *per se,* or does its goodness depend upon the end for which one works? Clearly patience is good only when it is the shortest way to a good end; otherwise impatience is better. Courage on behalf of a good cause is good; otherwise it is bad. Self-respect is good only to the extent that one is worthy of respect. Economy is good only that one's savings may be used for something worth while. Amiability must be of the kind that distinguishes between good and bad men before we can approve it. There are times when contentment is out of order; and there are conditions in which obedience only prolongs unjust authority, and creates a craven spirit in him who obeys. Even fidelity, as with the political trickster who always "stands by his friends," may imply evasion of the larger good. In short, all these virtues can exist, either singly or in combination, in a character that every one of us would call bad.

Certain of the virtues that appear in these lists, however, are less ambiguous. Thus kindness, unselfishness, helpfulness, and truthfulness point with a fair degree of definiteness to a social end. When we come, finally, to love of parents, we have before us an end that is always unambiguously social. The difference between a virtue

like love of parents and a virtue like perseverance lies in two things: Love of parents expresses a social purpose, and it indicates the persons toward whom it is directed, while perseverance does neither of these things.

Our first concern in the teaching of morals should be to secure genuine discrimination between social and unsocial ends or purposes, not between abstract or formal virtues. The question to be raised in the pupil's mind concerning an act or a course of action is not, Is it industrious, courageous, persevering? but, What persons does it affect, and how does it affect them?

The trouble with formal moral instruction *as it has been understood* lies deeper than most of its critics have realized. Times without number we have insisted that a pupil who understands the virtues may not practice them. Yes, but the incurably radical fault of such instruction is its lack of truth. For it has falsely assumed that a pupil who *does* practice the virtues of the schedule will attain to virtue. There are two reasons why this is untrue. The first is that most of the virtues in the catalog are abstract qualities of will, not concrete social purposes; they describe some of the conditions of an efficient will, but they leave out the social mark of a good will. The second reason is that moral character is represented as made up of a combination of qualities or virtues. Socrates declared truly that virtue is one and inadvisible, not a collection of virtues. Nor, the unity of a good character consists in holding to a social end or purpose through a period of time, and making the details of conduct all contribute to this end.

It follows that the material for moral instruction is the functions of men and of institutions in society. Let us stop studying virtues, and study instead what actual men do, and why they do it. What does a policeman do, and why does he do it? What does the health commissioner do, and why does he do it? What does a judge, a lawyer, an alderman, a grocer, a hod-carrier, a mother, a father, a son, a daughter do, and why? What does a public library, an art museum, a newspaper, a nickel theater, a bill-board,

a railroad, a university do? Here is the material upon which children are actually forming their characters anyway, whether we will or no. It has always been so, and it always will be so. The lives with which the child is in contact constitute the primary material for his moral growth. All that the school can possibly do is to improve the use that he makes of it, partly by calling his attention to what would otherwise be overlooked; partly by extending, through literature and history, the range of cases upon which he reacts; partly by reinforcing social incentives; partly by forming the school into a little society which carries on a directed experiment in living.

I am tempted to pause here to remark that the transformation of curriculum and method thus indicated is only a part of the reform that is sometimes called the "new education." The old scheme of merely general culture broke down because it taught processes but neglected functions. It insisted that a child must know arithmetic, but it never called his attention to the function of a grocer in society. It was punctilious of linguistic propriety, but it had nothing to say about the health of a community, how it is to be preserved, and who is responsible. It taught historical genealogies, but nothing concerning a favorable birth for the next generation of babies. Many years ago, when the first threshing machine appeared in a certain rural community, several boys were punished because their desire to see it work caused them to be tardy at school. So far was the old-fashioned school from reality. Nor are we ourselves beyond the danger of perpetuating this separation. To teach qualities of character, but not the functions of men and women and children, is to perpetuate it. . . .

The first requirement for an effective system for teaching morals is the frank abandonment of the virtues as the subject-matter of the curriculum, and the substitution therefor of the functions of men and women and children in society. . . .

That a way can be found by building the curriculum upon the social functions of human beings appears from

three considerations. *First,* these functions can be arranged in an ascending order of complexity, from washing our faces and saying "please," to managing a factory, or administering the laws of a nation. *Second,* the ascending order of complexity is substantially an ascending order of sociality. Not that family affection with which the child begins is ever to be outgrown, but that social feeling, motive, and purpose increase in both breadth and depth as social functions radiate normally from the hearth to the larger and more complex organizations of men. *Third,* this ascending order of functions and motives coincides in general with the child's increasing contact with persons and institutions, and with his increasing assumption of responsibility.

The order of topics thus implied has as its first member the daily life of the household and what each member of it (father, mother, children, hired helpers) contributes to it. The concluding topics of the series will concern social life in its widest aspects (the economic order, poverty, vice, crime, immigration, wealth, marriage and divorce, world peace, for example), with such analysis of causes and effects as to locate responsibilities. Between these two extremes will appear the persons who minister to the household from outside it (the butcher, the baker, the grocer, the milkman, the letter-carrier); then the persons and institutions that the child encounters when he begins to go to school and to execute errands for father and mother (the teacher, playmates, the street railroad, the fire department, the policeman); then the industries of the community, whether agricultural, manufacturing, or commercial; then the social institutions of the community (schools, libraries, churches, the local government); then the activities of the county, state, and federal government; then institutions like railroads, water and light companies, banks, newspapers, theaters; at last the specialized professional and technical occupations. Here is a genuinely progressive order that coincides substantially with the growth of the child's social experience from the kinder-

garten to the end of the high-school course. In addition, there will be woven into these topics the social aspects of health and disease, sexual hygiene, and preparation for marriage.

Let us see, now, whether this material is appropriate for awakening a sense of obligation within free individual growth. Under exceptional circumstances you may evoke effective moral emotions by sharply defining a virtue or a fault and adducing biographical examples of it. But the only generally valid method consists in causing the child to define to himself his own purpose in situations that he actually experiences. When I ask myself what I am really after and why, I compare and contrast one purpose with another, and inevitably I begin to estimate values and to approve and condemn. The curriculum that I have sketched is based upon the changing social contacts and reactions of the pupil. Lead him to ask, What does a street railroad do for the community? and then, What do I do in this situation? and he will almost inevitably appreciate the obligation to pay his fare. . . . I would have in the curriculum the subjects of doll play and other make-believe plans; marbles, tops, mumblety-peg, and jackstones; tag, leap frog, and baseball; running races, tournaments, picnics—not as applications of principles brought from who-knows-where, but as living tissue of morals. Just so the entire series of the child's extending social contacts can be so used as to awaken intelligent approvals and condemnations, and analysis of one's own conduct.

Is it not evident, finally, that here is the solution of the problem of coordinating moral instruction with other subjects? Many of our teachers, perhaps most, doubt the wisdom of a specific course on morals. It is likely, they think, to become abstract. Besides, is not every subject that is well taught a moral discipline? Does not arithmetic, because it requires accuracy, train to truthfulness? And so on. It is true that everything in the school can be made serviceable to character. But it is easy to overesti-

mate the value of merely formal discipline. With our lips we all profess that the pupil's interest and motive for study should be found in the thing studied. Yet the asserted moral value of mathematics resides not in the content, but in the way it is studied—in the mere form of the act, not the content of it. The assertion that such merely formal training in mathematics appreciably conduces to truthfulness is open to the gravest doubt. You lose most of the moral value of anything when you separate it from the functions in which it has its origin. Scoring a baseball game accurately or keeping an accurate expense account does train to truthfulness, however, because here form is not separated from content. Why, now, should teachers longer consent that arithmetic or any school subject whatever shall be abstracted from the social functions to which it belongs in real life? Why should the school not recognize that arithmetic is a phase of buying and selling, planting and harvesting, building a house, cooking, trimming a gown, even playing the games of boys and girls? Give us really vital material throughout the school, and the course in morals that I have outlined will not seem to be lugged in. It will deal with the primary phase of all the material of all the subjects; that is, with the cooperative purposes and functions of men in subduing nature and in enriching social existence. Language-study, number-study, earth science, history, literature—these exist at all because they minister to the ends of a rational will. Study of the ends of a rational will is the study of morals. Therefore the study of morals is not only not foreign to the other school studies, it is the most natural introduction to every one of them, and it alone can lend to them the complete concreteness that modern educational theory demands. Here, then, is the principal requisite for the coordination of morals with other subjects. The study of morals presents the material of education in its wholeness as human experience in a purposeful social life; the other studies have to do with parts or phases of this material.

6. The Method of Moral Instruction in General[1]

The method of moral instruction in general will involve, first, a study of child-nature as a whole; secondly, the difference between pre-adolescent and adolescent nature; thirdly, the instincts that dominate pre-adolescence and those that dominate adolescence; fourthly, the systems of morality that will best fit these various stages; and lastly, the best methods of fitting these systems of morality to the natures of the pupils. Let us, then, proceed to an analysis of the boy and youth and especially to the unfolding instincts of both.

The nature of child-nature.—Nothing is so fatal as the assumption that child-nature is plastic, fluid, flux-like, ready to be turned hither or yon and poured into this or that form as a molder guides the molten metal into what channel he pleases. Child-nature is neither plastic like this, nor is it flinty rock to be chipped into shape like the granite of the sculptor. It is a living thing. Within it are forces so gently moving that the flying of a feather across their path may deflect them for eternity and others so determined and irresistible that like the glacier, they will follow their paths though they grind to dust and powder the mountains in their way. Terrible indeed is it to stand athwart these innate tendencies of a child. For in him is epitomized all the persistent forces of the human race. He is not a child but Man; and not Man only but all the organic kingdom; and back of that he reaches into the dark awfulness of the primeval forest and claims a brotherhood with the trees and flowers. . . .

Next after his general nature, his instincts are to be considered as the most important factors of child-nature to be bent into proper form by moral ideals. Here again, the problem of too much or too little is supreme. If ideals beyond the child's instincts are proposed, they are so far

[1] Holmes, Arthur.—(Dean of the General Faculty of the Pennsylvania State College), *Principles of Character Making.* Philadelphia; J. B. Lippincott Company, 1913, pp. 314–316.

removed, so barren and peak-like in their lonely isolation that the child cannot be interested in them. Here, the teacher must remember that her duty is not mere conformation of conduct to some standard in her own mind, but the inner, happy acceptance by the child of some standard that he accepts as right. No matter how rudimentary that standard may be, or how little the child may really grasp its full significance, the vital thing in the operation is that he shall accept what he accepts as *just and valid for him*. . . .

Boyhood instincts differ widely from adolescent instincts.—First, then, as the most general proposition, we may say that boyhood instincts are going to be different from adolescent impulses. This distinction is so widely known and well-accepted that we need have no fear about asserting it with all strength of emphasis. It is a distinction, however, that many teachers either forget or else never knew. . . .

7. The Place of Moral Education in High School Subjects[1]

Dr. Thomas J. Golighty has collected much valuable information in a questionnaire study concerning the teaching of morals in the public high schools in the United States.

The table shows the subject in connection with which it is claimed by public high school teachers, superintendents and principals morals are taught, also according to their experience, the subject to which the teaching of morals is best adapted.

[1] Golighty, Thomas J.—(State Teachers College, Murfreesboro, Tennessee), *The Present Status of the Teaching of Morals in the Public High Schools.* Nashville: George Peabody College for Teachers, Contributions to Education No. 38, 1926, p. 82.

PART X

PART X

THE PREPARATION OF TEACHERS

In the professional training of teachers in the modern teacher-training institutions emphasis has been confined almost exclusively to three aspects: a mastery of the subject-matter, the fundamental principles underlying the learning process, and to the technique of teaching. A thorough knowledge of each of these fields is indispensable, however a teacher may be well trained in these requirements yet be unfitted for the teaching profession. The most perfect ethical curriculum may, in the hands of a poorly equipped and indifferent teacher, become an influence distinctly against moral training, for it may develop in the minds of the pupils an utter disregard for all reference to things ethical and moral. On the other hand, a teacher of consummate charm and glowing moral zeal may, even with a limited mastery of subject-matter, lead pupils to the acquisition of high moral standards.

"The moral force and significance of formulated morality comes not from the formulas, important as they are, but from the personal respect and affection the learner has for the persons who practice and teach them." A well informed mind is a good thing but it is not to be compared with a well informed character. Since moral character is the ultimate aim of education character training becomes the chief business of the teacher. One of the greatest needs of teacher-training institutions is to develop a workable plan of character training. It is perhaps the greatest unsolved problem for the field of educational research.

1. Schools and the Building of Character[1]

. . . Character training requires just and wise administration of the school. The most important influence affecting a boy's character is not what is said to him but how he is treated. Opening exercises may go in one ear and out the other, but an unfair deal in discipline is not forgotten in forty years. What kind of deal the boy gets depends first upon the teacher. If she is mean, uncandid, unfair, petty, vindictive, her school is as if stricken with a plague. Her moral diseases are catching and reappearing in a score of evil ways in the children. On the other hand, if the teacher is good-tempered, honest, fair, magnanimous, these qualities of health are also catching. I agree heartily with the old commonplace saying that by far the most important factor in moral education is the character and disposition of the teacher.

It is, however, necessary to remember that the kind of deal a boy gets in school depends upon many who stand behind the teacher—the superintendent, the trustees, the city council, or the city boss. If the situation behind the teacher is corrupt, if men can reach through the teacher and determine the treatment that falls to the children—not for the children's sake but for their own corrupt advantage—then the school, which ought to be a kingdom of righteousness, tends to become a kingdom of iniquity. When this mortal offense against the life of the children is tolerated, all ordinary means of moral education become futile or worse. When the things done are a shock to the justice of the school, the presentation of noble ideals there seems a kind of blasphemy.

What can the teacher do in such a case? Two things are possible. You can fight as Chancellor Lindley fought for us all in Kansas. You can stand at the door of your school between the kingdom within which should be sacred and those who would ravish it, and can fight there until

[1] Bryan, William L.—(President of Indiana State University), *Religious Education*, 22:729, September, 1927.

you fall—not less heroically than one who falls in battle.

But there is another possibility. Men are not divided into good and bad. All men are both good and bad in varying proportions. A school man needs to remember that he is far from perfect himself, and then he needs to discover that his worst opponent is not without elements of goodness. The best school men know these things well. They face a corrupt city as they face a bad school—to convert, to rescue, to win the city up to its own best convictions. In this way the so-called bad man who runs amuck through the school system may be led to come round and join the guard about the school where his children go. He does this not through the fine diplomacy of any one, but because at the bottom of his heart he is a good man. . . .

2. Three Sources of Wrong Doing[1]

. . . Wrong acts arise from three sources: ignorance, —not knowing what is right; thoughtlessness or carelessness,—not knowing or caring what the efficient means of securing good results are; and action contrary to knowledge,—not knowing the terrible results of such action. For all these wrong acts the child must be punished in the sense that he must come to be sorry for the results and choose to have them different. In the last analysis these acts arise from three phases of ignorance, and the teacher's function in each is that of helper and counselor. Most of the bad results from punishment in home, school, and state arise from the wrong attitude of the ones in authority. They act as if the wrong were against them. They assume the assertive, aggressive, instead of the sympathetic, helpful attitude. This arises from a number of causes, traditional and practical, but chiefly from lack of insight into the nature of human life. The teacher forgets that there are two persons before him in the person of the one,—the past pupil who did the wrong act, and the present self

[1] Rugh, Charles Edward.—(University of California), *Moral Training in the Public Schools.* Boston: Ginn and Company, 1907, pp. 43–46.

who must take the consequences. The railing against the past wrongdoer does little good; helping to bear the consequences and avoid the repetition is always appreciated, and almost always accepted. The normal child is potentially good and potentially criminal. It is the single eye upon the pupil potentially good that gives guidance and that can induce sympathy and loving help; the attention upon the wrong act shows up the criminal. The teacher has a right to be against the criminal, but he can only be against him effectively by being for the good: overcome evil with good. Punishment is at one with the other forms of instruction in process and method; the subject-matter is different.

Wrong acts due to ignorance are most easily handled and most easily overlooked. Many more serious wrongs would be avoided by careful handling of these cases. In primary grades, in the first phase of authority, the mere disapproval of the teacher stamps the act as wrong and induces rapid reconciliation. In the second stage, the social disapproval—the fact that the group disapproves—is enough. If a grammar-school pupil or a high-school pupil sins through ignorance, he should study the case until the reasons for its being wrong are clearly seen and the means for correct redress clearly understood.

Wrong acts due to thoughtlessness or carelessness are easily diagnosed. The offender says, "I did not think," or "I did not mean to," or "I could not help it";—all negative statements. These careless, thoughtless ones must be led to spur themselves by proper motives to positive, definite, controlled action.

Wrong acts due to action contrary to knowledge are positively immoral and must be handled as such. The ignorance in this case is not of what is right, or of how to do the right; it is lack of insight into the consequences of the wrong act. In this case the offender must face his deed until the consequences are clearly in consciousness. No situation requires more moral poise, insight, and tact than a case of wrongdoing. Poise reveals controlled

strength. This inspires confidence, and if need be fear, on the part of the wrongdoer. The teacher has no right to worry over the wrong deed of the child. He must welcome it as a symptom expressing a state of mind and character that needs reforming. The wrongdoer must do the worrying. The only ground for the teacher's worrying is lack of insight into the principles for restoring the wayward child to the straight and narrow way. Insight is the source of poise. It inspires confidence by revealing the power to help the wrongdoer and by indicating when the offender is reformed. Tact has been defined as the power to touch an individual instance with a universal law; insight, then, is a fundamental requirement because it reveals this law. The wrongdoer must face his deed and make restitution, as far as possible, both to himself and to the school and to society. The psychological stages by which wrongs are righted are the same in education, morality, and religion. The offender looks backward upon the deed and then traces its consequences upon self and upon others. This requires the prospective view. Having discovered the wrong and the right, he must will allegiance to the ideal. Religious thinkers have given more attention to this process, and name the states "repentance," "faith," and "consecration." The practical problem of the teacher is how to help the child through all these stages. It must be repeated that the wrongdoer must do the work. The teacher stands ready to help, but the child must be left alone to work out his own salvation unless he asks help. Teachers must quit their talking in cases of punishment if they expect reformation to take place. . . .

3. Suggestive Program for Teacher-Training Institutions[1]

In order to realize the desirable objectives in character education the committee recognizes the importance of

[1] Bennion, Milton.—(Chairman, University of Utah, Brief report of the committee of the National Council of Education, March 1, 1923), *School and Society*, 17: 720–723, June 30, 1923.

well-trained teachers. It is a well-known fact that the wisest program of educational reform may fail in practice if undertaken by incompetent teachers or teachers not especially trained and qualified for the particular task in hand. The committee suggests that the following be incorporated in the course of study for teacher-training institutions:

1. A study of the psychology and hygiene of childhood and adolescence, preferably following courses in general psychology, social psychology and personal hygiene with some attention to mental hygiene.

2. A study of ethics with reference especially to the nature of society and civilization and the resulting moral obligations of the individual. It should aim to develop in the teacher both personal and social ideals and to create moral vision, moral imagination and a keen sense of social justice; and should be applied in solving ethical problems as they occur in contemporary social life. This philosophy should be developed inductively by abundant practice in everyday situations within the training school and its community. This course must presuppose some knowledge of history and government, such as high school students may acquire.

3. A study of character education methods based upon an analysis of character education objectives and their function in the control of individual and group conduct. These methods should take into consideration the influence of the emotions in determining conduct and the great importance of habit in character development.

This development may take the form of education for democracy, since character education in terms of better citizenship makes a strong appeal for public support.

4. The planning of the course of study and the organization of all school activities with a view to their contributing most to the formation of personal and social habits in agreement with the objectives. Extra-curriculum activities should be studied for character education values with

the same painstaking analysis that is given to study of the curriculum. . . .

5. Practice in applying all these principles should be provided. This practice with children may be found in the ordinary practice teaching of any subject in which character elements are emphasized (biography, history, civics, health, literature, etc.) and also in supervision of extra-classroom activities having to do with expressions of attitudes and ideals of conduct.

6. Somewhere during the training of teachers for character education work there should be provided what may be called "conduct clinics." These cases need not be confined to the so-called atypical behavior cases; any child is adequate material for such purposes. The essential idea is the provision for each member to present before the other persons being similarly trained, a case for intensive analysis and group-thinking. The case is presented by an extensive but analytical summary of all pertinent facts regarding the child. This procedure is exactly analogous to the procedure in medicine and psychiatry in which one member of the staff presents a case and there follow a group discussion and, when well-directed, some excellent examples of group-thinking.

This plan is what is known in social work as case-work, the essence of which is (a) the collection and summarization of all available data in a given case (*e. g.*, heredity, life history of the individual and of his family, environment, results of mental and physical tests, etc.) in an attempt at diagnosis; and (b) the adequate record of progress and the nature and results of treatment. As applied to our problem, each teacher in training might be required during such training to make an extensive case-study of three or four pupils with whom she would be required to do practice teaching. This case-study would have the two features mentioned above, *viz.*, a summary and appraisal of all diagnostic data, and a series of chronological notations with respect to pupil's reactions, development, prog-

ress, etc. The analogy is again a medical one. The application of this technique is well illustrated by the work of the Merrill-Palmer School at Detroit under Dr. Helen T. Woolley, and the work of Dr. Wm. Healy of the Judge Baker Foundation, Boston Juvenile Court.

7. Experiments in various plans of self-government in schools, in industry and in prisons seem to indicate that self-government schemes deserve further experimentation and study as hopeful methods of promoting individual and social betterment. Self-government plans lend themselves in a remarkable way to experimental control and observation.

This is but a phase of the general problem of the great significance of group ideals and group control, so well worked out in the Boy Scout and the Camp Fire Girl organizations. The seeming good results obtained in these organizations have led to establishment in England of clubs for older boys—clubs that aim to control the youth for better character through group ideals and activities. Teachers should have experience as leaders of such groups; and certainly teacher-training institutions should themselves develop in practice plans of student participation in school community government. This may have beneficial influence on the students themselves in addition to qualifying them better to lead in such activities when they become responsible as teachers or principals.

8. Not only should school administrators charged with teacher-training cooperate with the family, the church, and civic and voluntary organizations engaged in character education, but they should also take into account influences in business, industry and the professions that can be utilized toward realizing the objectives of character and education. Teachers should be trained in methods of active cooperation with all these agencies. The schools should not attempt to carry all the burden. They can, however, act as a coordinating agency in this cooperative undertaking.

9. The plan now inaugurated in various places—a plan providing for religious and moral instruction of children

through their respective church agencies—calls for consideration of another phase of teacher-training. The success or the failure of this experiment evidently depends upon the qualifications of teachers for this difficult task. Experience thus far indicates that these teachers should have all the general scholarship and professional training required of public school teachers.

Any further development of religious and moral instruction of children in the public schools in cooperation with church agencies should not be interpreted as relieving public schools, of their direct responsibility for character education.

4. Character Building[1]

There is no ground for holding that the teacher should not suggest anything to the child until he has *consciously* expressed a want in that direction. A sympathetic teacher is quite likely to know more clearly than the child himself what his own instincts are and mean. But the suggestion must *fit in* with the dominant mode of growth in the child; it must serve simply as stimulus to bring forth more adequately what the child is already blindly striving to do. Only by watching the child and seeing the attitude that he assumes towards suggestions can we tell whether they are operating as factors in furthering the child's growth, or whether they are external, arbitrary impositions interfering with normal growth.

The same principle applies even more strongly to so-called dictation work. Nothing is more absurd than to suppose that there is no middle term between leaving a child to his own unguided fancies and likes or controlling his activities by a formal succession of dictated directions. As just intimated, it is the teacher's business to know what powers are striving for utterance at a given period in the child's development, and what sorts of activity will bring

[1] Dewey, John.—(Columbia University), *Froebel's Educational Principles, Elementary School Record,* 1:150–151, June, 1900.

these to helpful expression, in other than to supply the requisite stimuli and needed materials. The suggestion, for instance, of a playhouse, the suggestion that comes from seeing objects that have already been made to furnish it, from seeing other children at work, is quite sufficient definitely to direct the activities of a normal child of five. Imitation and suggestion come in naturally and inevitably, but only as instruments to help him carry out his own wishes and ideas. They serve to make him realize, to bring to consciousness, of what he already is striving for in a vague, confused, and therefore ineffective way. From the psychological standpoint it may safely be said that when a teacher has to rely upon a series of dictated directions, it is just because the child has no image of his own of what is to be done or why it is to be done. Instead therefore of gaining power of control by conforming to directions, he is really losing it—made dependent upon an external source.

5. Silent Forces in Education[1]

The great and good events of this world come not with observation. They are the effects rather of unseen forces acting through the lapse of ages, slowly, silently, surely, working out their great results.

In the material world the devastation of the tornado, the sudden upheaval of a mountain, or the bursting of a planet, is local, exceptional, destructive. Such are not the processes by which a universe of star-dust has been converted into a perfected cosmos. For unnumbered ages the silent work has been going on while the imponderable forces of nature have been marshaling their effective hosts; while atom and molecule have been playing their part; while sun, and planet, and satellite, and system have been evolved; while dew and rain, frost and snow, ocean and glacier have silently worn, and crumbled, and dissolved,

[1] Blackinton, J. F.—*Proceedings of the National Education Association,* 17: 19–21, 1877.

and crushed, and polished, bringing order, harmony, and beauty out of disorder, chaos, and confusion.

In the realm of mind we trace *like* causes and results. The forces that have shaped the destinies of mankind, that have moulded the thought and determined the civilization of the race, have not wrought by the violent upheaval of philosophical systems, the sudden revolution of religious faiths, or the noisy demonstrations of reforming crusaders; but rather by the slow germination and silent maturing of seed which had lain dormant for centuries. The world's greatest reformers and benefactors have not moved in the storm and the tempest, but rather in the gentle breeze and the silent dew; they have not spoken in the thunder and the earthquake, but in the still small voice that penetrates the soul and moves the heart.

In no department of intellectual life are these truths more apparent than in the work of education. And here let us not lose sight of the truth so often enunciated and enforced, but, alas, so often forgotten, that education is not attainment, not the storing up of facts, not the acquisition of knowledge, but the power to use all the faculties of mind and heart to the best advantage. It affects not the intellect alone, but the heart, the life, the character, and the teacher has done most to accomplish this work, not by *direct* attempts to mould the character and influence the life of his pupil, but by touching some hidden spring, waking some latent power, setting in motion some self-acting force, which discloses to the possessor new powers, new fields of beauty and sublimity, and carries him upward into higher spheres of knowledge and culture.

Now, every teacher must, more or less often in his experience, have met this fact that, while he is using all the outward appliances which the schools have placed within his reach, while he is bringing to bear all the external resources of his art to lead his pupil to the desired goal, some unseen force is silently leading the pupil in the opposite direction, nullifying all his efforts and destroying every vestige of his own beneficent work. Again, this

secret force will prove an unexpected auxiliary, seconding the teacher's efforts, stimulating the pupil to surprising exertions, and enabling him to accomplish unlooked-for results. It is therefore of the highest importance that the teacher learn to recognize these silent forces, to determine how far he himself is responsible for their working, and as far as possible, to control and guide them. . . .

Finally, I come to speak of the most powerful of these silent forces, the character of the teacher himself. By character, of course, I mean the sum of all the qualities, intellectual and moral, that distinguish the man, that also by which *objectively,* he *characterizes,* or, according to the etymology of the word, *marks* and *furrows* with ineffaceable signs the minds over which he has an influence.

Have you walked on the moraine of an Alpine glacier and seen the huge, misshapen masses which the icy current, in its onward flow, has thrown aside and left behind? Have you witnessed, deep furrowed in the solid rock, the everlasting record of its Titanic power? Or have you marked the graceful column standing erect on the frozen stream, beautifully grooved and polished as by the hand of an artist? So have you seen, on life's broad current, the marred and broken wrecks which have been thrown aside and left behind, bearing the deep, unsightly scars made by some rash, unskilful hand. So have you marked the stately character, erect and *manly,* bearing the marks of the skilful master, rounded and polished by the hand of the faithful instructor.

But this enumeration of the silent manifestation of character would be incomplete if I neglected to allude to that nameless, indefinable quality, that unconscious outflow of the innermost life, that moral magnetism, that something that no modesty can put aside, no hypocrisy conceal, which, without recommendation of clique or church, without a formulated creed or confession of faith, faithfully mirrors the inward life and attracts or repels all within the sphere of its influence. Who of us cannot recall some teacher

of our youth, charged with all the learning of the schools, whose knowledge of the subjects taught was profound, whose analysis was clear, whose power of imparting truth was unrivaled, whose voice, measured by the standard of the elocutionist, was perfect, but who never waked one thrill of emotion in our hearts, never roused one aspiration for true greatness in our souls. Again we recall another, with a less brilliant intellect, perhaps, but whose very atmosphere, we knew not why, waked a new life within us, whose very presence, we knew not how, was an inspiration to goodness. Nor is this force any less real because it cannot be expressed in words. The greatest effects in nature and in art cannot be bound up in definitions. Nature in her loftiest moods lays her finger on our lips and bids us be silent. Behind the work of every great orator, artist, or poet, there hangs the shadowy prophecy of something more eloquent unspoken, something nobler unaccomplished, something sublimer unwritten. So in the life of every good teacher there is something better than the lesson he has taught, something nobler than words of instruction he has spoken. Who has ever indulged in reminiscences that has not felt the silent presence of one whose life was better than any lesson in classic lore he ever gave, grander than any sermon he ever preached? This magnetic sympathy is more than intellectual attainment, better than culture, higher than genius. It allies with the divine and the eternal. . . . When at last the shades of night have gathered around us, when the tasks we have given, the lessons we have taught, the words we have spoken, shall have been forgotten, may the silent influence of our lives remain the bulwark of truth, the evangel of purity, the inspiration of goodness.

6. Helen Keller[1]

. . . At the beginning I was only a little mass of possibilities. It was my teacher who unfolded and developed

[1] *The Story of My Life,* pp. 38–40.

them. When she came, everything about me breathed of love and joy and was full of meaning. She has never since let pass an opportunity to point out the beauty that is in everything, nor has she ceased trying in thought and action and example to make my life sweet and useful. . . .

My teacher is so near to me that I scarcely think of myself apart from her. How much of my delight in all beautiful things is innate, and how much is due to her influence, I can never tell. I feel that her being is inseparable from my own, and that the footsteps of my life are in hers. All the best of me belongs to her—there is not a talent, or an inspiration, or a joy in me that has not been awakened by her loving touch.

PART XI

PART XI

THE OPPORTUNITIES OFFERED BY THE VARIOUS SCHOOL SUBJECTS FOR CHARACTER TRAINING

A PARTICULAR subject of study should be given a place in the curriculum on the basis of its relative value as a means of contributing exercises designed to develop ethical character.

In all ages and in all civilized countries the ultimate purpose of education has been the development of moral character, regardless of the fact that moral standards vary as to time and nationality. There is a wide divergence of opinion concerning the moral values of the various school subjects. Fortunately most teachers see greater possibilities in their favorite subjects than they can see in other subjects. It would perhaps be unwise to ask an experienced history teacher, an experienced mathematics teacher and an experienced music teacher to render a joint opinion on the relative moral values of their respective subjects.

The character value of school subjects comes not so much from the intrinsic value of the subject-matter as from the opportunities which are offered to the teacher who is not indifferent in the matter. The various subjects of the curriculum are only tools for exercising the judgment in ethical principles of conduct, political, social and economic. Literature perhaps holds the first place as a means of moral training, because it can offer ideal illustrations of moral struggle for freedom. In literature are offered excellent examples of moral choice and moral action. The subjects of the entire curriculum should serve as reservoirs in presenting occasions for ethical control of mind and muscles.

The Proceedings of the National Education Association, Volume 49, pages 361–366, 1911, contains a proposed comprehensive course in moral instruction for a four-year high school.

1. The Moral Significance of the Course of Study[1]

The subject-matter of education is an epitome of the best of human experience; it offers a basis for the interpretation of present social conditions, and consequently it bears a very important relation to conduct. . . .

We are interested in discovering in what ways we may expect to find such subjects as history, civics, literature, physiology and hygiene, and nature study entering into ideals of life and conduct, that is, in exercising the function of control.

Probably a large amount of the material which is found in the course of study has no particular moral bearing. The fundamentals of arithemtic, spelling, writing, and grammar do not of themselves seem to have any moral significance. That two and two are four, that *receive* is better than *recieve,* and that a certain agreement between subject and predicate is expected do not seem to stand forth like great moral guide posts. Yet back of the mere facts is a situation which is always rich in moral possibilities; this is the activities which are involved in the process by which or through which these facts are learned.

Standing somewhat in contrast with such subjects as writing, spelling, arithmetic, and grammar are the studies which have to do with human beings in their activities,—history and civics, geography, and literature. It seems that such fields as these should have a closer relationship to morals than the subjects mentioned in the preceding paragraph. A large part of the material presented in literature has been chosen because of its value as a means of character-building. While the dry-as-dust part of his-

[1] Robbins, Charles Leonidas.—(University of Iowa), *The School of a Social Institution.* Boston: Allyn and Bacon, 1918, pp. 206–212.

tory, the skeleton of dates and names cannot be said to hold similar promise, there is in history that great world of biographical material which educators of all ages have held to be of very great worth in developing ideals and giving models for imitation. The material of civics presents one of the most important phases of the citizen's moral obligations, if it is not a mere description and explanation of organizations and processes.

From the brief descriptions given in the preceding paragraph, descriptions which have long been familiar to all who have had even the slightest connection with the work of education, it is evident that there is present in the curriculum, at least potentially, a great deal of material of moral worth. But this situation is one of considerable difficulty; for the real test of the value of material lies not in an examination of the nature of the studies, but rather in a survey of their results. The school has always, or nearly always, been prone to the fault of deciding *a priori.* Only recently has it been called upon to justify itself showing measurable results. Perhaps we may not hope for much information in regard to the actual results of material which is to be used in character-building. With the amount of skill and knowledge which we have at present it hardly seems profitable to attempt to secure the objective kinds of measurement that are possible in such matters as arithmetic, spelling, and writing. However, even though we must admit a certain weakness here, it is interesting to learn the results of a study which reveals in part the effects of the course of study upon children's ideals. . . .

In addition to the general problem of the moral significance of the curriculum there is also that of the advisability of providing a special course in ethics in elementary or secondary schools. In the solution of this there are two sets of facts which are extremely difficult to harmonize. On the one hand, there is the obvious statement that if conduct is to be governed by something more than habit or caprice, it is necessary to develop concepts, ideals, principles; but, on the other hand, we find the peculiar

fact that knowledge about morals is not necessarily morality itself, that such knowledge is not always carried over into actual conduct, that a study of ethics (study implying an intellectual point of view) may tend to dissipate that emotional accompaniment of moral ideas which is often essential to their effectiveness. Apparently then we need to develop moral ideas; but if we make a definite attempt to accomplish this result, the attempt itself may be an easy road to failure. Furthermore, if we do not attempt to give the kind of instruction that is here called for, we shall also fail to develop those moral ideas which we desire.

Evidently the dilemma may be attacked in various ways, beginning with a denial of the assumption that we need to develop moral ideas. But such a denial is too absurd to be considered by human beings, whose chief claim to eminence in this world has, from time immemorial, been the possibility of attaining wisdom and virtue. A second form of attack is to deny the statement that the road to failure lies by way of the definite attempt to develop moral ideas. Those who believe that the solution of the problem lies here advocate specific work in ethics as a subject of study or at least definitely planned attempts to secure a development of moral ideas through the situations that arise in school life. If we attack the dilemma in the third way we are led to deny the validity of the statement that if we do not attempt to give the right kind of instruction we shall fail to develop moral ideas. In support of this view it may be urged that since the random associations of everyday life and the planned situations of the school provide a very broad and fertile field for the development of conduct and ideas concerning right and wrong, it is not necessary to give special instruction or to attempt to organize the ideas that must necessarily result from the give and take of daily association.

In this very uncertain field the value of a special course in morals is one of the most uncertain elements. If the work becomes formal, as it is very likely to do if organized

by the maker of a course of study and presented by another person, its worth is trifling or negative. If the studies in morals are presented by a person to whom they are vital, in whose personality the pupils find a certain amount of attractiveness, any good which results is to be attributed less to the nature of the prescribed material than to the character of the person who presents it.

One of the important educational questions upon which we must have more light is this problem of the actual value of moral instruction. At the present time there is little real knowledge of the effects of direct instruction in matters of conduct. In such a phase of the general problem as that of giving instruction concerning the effects of alcohol and tobacco upon the human body we have little scientific information—and much sentiment. How many boys (and girls) have been given a desire to smoke cigarettes simply from reading about the horrible nature of the practice? Or, on the other hand, how many children have been kept from the evils of intemperance through direct instruction in the nature of the effects? We need to know the real answer to such questions before we can proceed with certainty in the matter of arranging definite instruction in the field of ethics. The actual value of systematic instruction in conduct needs to be made the subject of careful investigation.

In concluding this discussion of the moral significance of the course of study, we may emphasize the following ideas: First, in view of the fact that character is more the result of activity in various forms than the outcome of a study about character or about moral ideas, it must be concluded that the curriculum (interpreted in the narrow sense of the subjects of study rather than in the broader sense of the entire range of school activities) is not the factor of greatest importance in moral education. In the second place, with respect to the matter of results, we can never be absolutely sure that a certain kind of material will produce an effect which can be definitely foretold. There is no more certainty that a study of the life

of Lincoln will make a pupil truly patriotic than there is that learning the multiplication table will make him a mathematician. We can be reasonably sure of the tendency of the material to operate in a definite way; further than that the great variation in the character of different pupils makes it impossible to go. A third consideration that demands attention is that the curriculum shall be rich enough to afford sufficient variety of material for all shades of individual differences. It may perhaps be justly inferred that certain materials are appropriate to the majority of normal pupils; but just as there has to be adaptation in other fields in order that all kinds of children shall have the proper materials for intellectual development, a corresponding arrangement must be made in such a way as to include all that can be used in character development.

2. The Content and Use of the Course of Study as a Means of Moral Training[1]

Ignorance, according to Dr. Edward T. Devine, is still the greatest cause of human misery. This conclusion he reaches after spending ten years as secretary of the Charity Organization Society of the city of New York and after he had employed all the best methods of investigation known to modern science. Ignorance of one kind or another leads all other causes in producing accidents, sickness, loss of employment, poverty, drunkenness, vice, and crime. "We can save babies from milk poisoning," says Dr. Devine; "we can save children from the permanent disabilities resulting from the neglect of their childish ailments; we can save young girls from the dangers and the injuries attendant upon their employment in factories, and department stores and elsewhere; we can save boys from loss of their manhood and fit them better by vocational train-

[1] Carr, John W.—(Dean, Murray State Normal School and Teachers College, Murray, Kentucky), *Proceedings of the National Education Association,* 49: 372–376, 1911.

ing for normal life; we can save the women from overwork; we can save the men from industrial accidents, from death by tuberculosis and typhoid; and we can save them, I believe, at last, from the terrible curse of alcoholism, which is half a disease and half a crime, and altogether the greatest foe of health and vigor that we have." Of course his "plan of salvation" includes many things; but *knowledge of the proper sort* is the foundation of it all. "Ye shall know the truth and the truth shall make you free."

The content of the course of study furnishes the chief means of moral instruction in the public schools, and its *proper use* one of the important means of moral training. The body of knowledge, therefore, constituting the course of study is a matter of the highest importance from the standpoint of character development. The old dogma, "It matters little *what* you teach a child provided it is well taught," is giving way to a saner doctrine, "What you teach is of prime importance; how it is taught is secondary."

The content of the course of study is largely traditional and chiefly for cultural purposes. But much more than "culture" is needed if the child when grown up is to meet the economic, social, and moral demands of the times. During the last quarter of a century, the course of study has undergone great changes, chiefly by way of accretions. It seems destined to undergo still greater changes in ways that are structural and fundamental.

Physical education.—There is need of better physical education in that broad sense which is calculated to produce strong, healthy, vigorous, active bodies with great power of endurance. Only persons with such bodies can stand the strain of modern life. Besides, ill-health is the most constant attendant of poverty with its train of vice, crime, and misery. There should be not only physical training by means of gymnastics, organized and free play, but there should be definite and ample instruction relative to food, clothing, exercise, rest, heating and ventilation, sanitation, water supply, food adulteration, sewerage

systems, contagious and infectious diseases, and the evil effects of the use of alcohol and other narcotics. The "conspiracy of silence" should no longer be maintained which prevents children from being taught what they ought to know relative to sex. Such knowledge imparted at the right time, in the right manner, and by the right person would be of inestimable value to children morally as well as physically—would save souls as well as bodies.[1]

Vocational training.—"Bad cooking," says Lecky, "is responsible for much of the drunkenness of the world." He might have added that bad housekeeping in general is responsible for many divorces, business failures, and the wrecking of family life in general. The "bread line" in New York City, the never-ending procession of tramps, the great army of unemployed, are composed chiefly of men who are inefficient—"not on to their jobs" when they have any and soon out of jobs altogether. The connection between immorality and industrial inefficiency is too close to require elaboration. The breakdown of the apprentice system, the migration of vast numbers to the great cities, the rapid changes of industrial and economic conditions leave large numbers of persons inadequately prepared for meeting the common everyday requirements of life.

The movement relative to vocational training through a change of curriculum in the public schools seems to be based on necessity—and destined to affect not only public-school education but the life of the people industrially, socially, morally. Girls of all classes should have the opportunity to learn domestic art, domestic economy, the nurture and care of children—in short, how to be home-keepers. Every boy should have an opportunity, at least, to begin the preparation for some kind of a vocation by which he can become a producer of something society needs and which will enable him to support a family. How

[1] Every parent and teacher should be familiar with the Eighth Yearbook of the National Society for the Scientific Study of Education—*Education in Reference to Sex* (The University of Chicago Press); also *A Song of Life* by Margaret Warner Morley (A. C. McClurg & Co.).

the problem of vocational training is to be solved cannot be foreseen at this time, but that it must be solved in some way is apparent. Its proper solution will affect for the better the moral life of the people.

The other subjects of the curriculum which contribute most to moral education are science, civics, history, and literature. The teaching of truth is the special contribution of science to the schools. "The habit of accurate observation," says Dr. Nicholas Murray Butler, "and exact description, and the setting up of standards of action which have accuracy as a basis is a habit of accuracy which at bottom is a habit of truth."

Civics.—While civics as taught at present is generally unsatisfactory, yet when it is rewritten and its contents enlarged so as to include part of social economy, it is likely to become *the* subject which will contribute most to the development of that form of civic patriotism which finds expression in obedience to law and the faithful discharge of public duty. We must rely on the right teaching of this subject to enable the people to understand the complexities of public administration so as to be able to fix responsibility and apply the proper remedy in case of wrongdoing. The chief enemies of the republic are not in foreign lands, neither are their weapons the bludgeon, the dagger, nor the machine gun. Our most dangerous enemies are in our very midst, and their most powerful weapons are secrecy, guile, intimidation, bribery, and treachery. We need to teach in the public schools a kind of civics which will enable the people to know who their public enemies are, and which will enable them to bring to light their crooked and nefarious methods. If this can only be done, the people will rise in righteous indignation and drive the miscreants from power, brand them with infamy, and clothe some of them in stripes.

History.—The study of history and particularly biography is especially valuable in the development of moral character. Parable is always more effective than precept. So when we wish to bring home to the children a lesson

in courage, fidelity, justice, or magnanimity we have only to point to the deed of some noble man or woman and say, "Lo, there it is." By this means concrete examples of every trait of character may be presented. In this way we may study not only the acts of men but the motives that prompted to action, view the real characters back of the masks, see the shortsightedness and folly of wickedness and the final triumph of truth and justice. In the study of history we see that the rich, the proud, and the mighty are either soon forgotten or only remembered to be execrated, while the fame of the noble and the good survives dungeons and crosses and even time. In this way nobility of character is presented not only as something worth while for the moment, but as the *only* thing of real value.

Literature.—But the moral content of literature surpasses that of any other school subject. Its concreteness, its sensuousness, its simplicity, its great variety of forms and themes, its universality make it the most nearly perfect means for the portrayal of the human soul. So important is the reading and study of good literature that it should be begun in the primary grades and continued to the end of the last year of the high school—yes, throughout life. "The love of good literature," says McCunn, "will do tenfold more to oust the tales of scandal, frivolity and crime than a thousand repressive *'thou shalt not's.'* "

In giving a brief synopsis of the scope of literature by grades and its moral content, we cannot do better than to quote with approval Dr. Percival Chubb, who has made a lifelong study of the subject:[1]

"The aim of literary and linguistic training is the formation of character. Of what avail to have read Shakespeare, Milton, Emerson, and Lowell, if the intercourse has not provided a lifelong thirst for helpful and inspiring communion with them and other great spirits?"

Reading for the primary grades.—"It must be varied

[1] The quotations which in a few instances are paraphrases are from *The Teaching of English in the Elementary and Secondary Schools,* by Percival Chubb (The Macmillan Company).

with gentle emphasis upon those interests which are found to be dominant in each period of growth. Always, however, these interests must be regarded as means or opportunities whereby we may quicken and nourish those faculties of admiration, hope and love, of courage and loyalty, which are the roots of worthy character and the sources of noble delight.

"As to ethical characteristics, we must have literature that celebrates the duties and privileges of early childhood; love and compassion for all gentle things—for the meanest flower that blows and for the weakest creature that breathes; the domestic virtues, filial love and obedience, brotherly and sisterly love, respect for elders and teachers, good-will and justice toward playmates and equals, veneration for the great and for the commonwealth."

Types of literature for grammar grades.—"Adventure and romance, heroism and daring, the wonders and excitement of travel and exploration, the march and siege—upon these we may feed the children; upon these, as sure foundations of the superstructure to be raised in later years, we may build. Above all, we shall surround them with a cloud of witnesses to the glory of courage and nobility; we shall give them the companionship of the great and the friendship of the tried and true, to win them to their likeness.

"The lyric impulse too will persist and deepen; and it is through lyric poetry that we shall work for the chastening idealization of those primitive passions of anger, hate, devotion, and love into their higher forms of courage, loyalty, obedience, and reverence."

Humor as a moral tonic.—"Let the tonic breeze of genuine mirth sweep across our solemnity at times. Besides, our boys and girls need education in humor; failing it, they feed upon cheap smartness or questionable jest, and their sense of fun narrows to horseplay and the practical joking that disgraces our college life—disfigurement of public monuments and the like. So let us admit some of Mark

Twain and Holmes and Saxe, Hood, Stockton, and Kipling."

High-school literature—cultural and vocational.—Space will not admit of any lengthy discussion relative to literature for the high school. In general it should be:

1. Literature that will meet the characteristics, the needs, and the interests of the adolescent period.

2. Such as meets the social and vocational demands made upon high-school education.

"The two requirements must be kept in mind: general culture, or education for a typical ideal manhood and womanhood; and preparation to meet the actual demands of life and a specific kind of environment."

3. The Moral Values of History[1]

Permit me to say that its most precious lessons are moral ones. . . . It expands the range of our vision, and teaches us in judging the true interests of nations to look beyond the immediate future. Few good judges will deny that this habit is now much wanted. The immensely increased prominence in political life of ephemeral influences, and especially of the influence of the daily press . . . tends to concentrate our thoughts more and more upon an immediate issue. They narrow the range of vision, and make us somewhat insensible to distant contingencies. . . . Mistakes in statesmanship, military triumphs or disasters, no doubt affect materially the prosperity of nations, but their permanent political well-being is essentially the outcome of their moral state. Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit; in simple habits, in courage, uprightness, and self-sacrifice, in a certain soundness and moderation of judgment, which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe care-

[1] Lecky, William E. H.—(English historian), *Historical and Political Essays.* London: Longmans, Green and Company, 1909, pp. 40–42.

fully whether these qualities are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation men of whom in private life and irrespective of party competent judges speak with genuine respect? Are they men of sincere convictions, sound judgment, consistent lives, indisputable integrity or are they men who have won their positions by the arts of a demagogue or an intriguer; men of nimble tongues and not earnest beliefs—skilful, above all things, in spreading their sails to each passing breeze of popularity? Such considerations as these are apt to be forgotten in the fierce excitement of a party contest; but if history has any meaning, it is such considerations that affect most vitally the permanent well-being of communities, and it is by observing this moral current that you can best cast the horoscope of a nation.

4. The Subjects of Instruction as Means of Moral Training[1]

. . . Every rational act is a means of developing moral character. Since the aim of education and of life is ethical, a subject of instruction proves its right to a place in the school course by contributing to ethical development. One of the most unfortunate mistakes in educational theory and practice has been the treating of some truths as secular and others as sacred. It is said that "education is a doubtful factor, having to do with the intellect, and giving reckless power unless restrained by a religious heart; that it (education) is an affair of this world, to satisfy hunger and pride, while religion is for eternity, satisfying and saving the soul." Paulsen has well said, "We have no more right to appeal to God as the cause in morals than in physics."[2] The universe of human life is organized and made possible by the law of moral order, as the physical

[1] Rugh, Charles Edward.—(University of California), *Moral Training in the Public Schools.* Boston: Ginn and Company, 1907, pp. 34–36.

[2] *Ethics,* p. 341.

universe is held together by the law of gravity. They are different laws, but both are God's laws, and therefore sacred. Violation of either is sure to bring punishment. . . . Discovering the sacredness of the truths of the common-school branches in no way lessens the sacredness of the truths formerly classed as sacred. It is a leveling-up process, and gives new meaning to every fact and lesson. . . .

Mathematics is the so-called exact science. With the same data every pupil must come to absolutely the same result. Its conclusions are universal. The language and processes of mathematics are perfect instruments for measuring quantitative values. It has the finest tools for making worthwhile judgments concerning matter and force, and is the only means of confidence in social exchange of commodities.

As the portrayal of the real struggles of men for industrial and spiritual freedom, history furnishes great examples of moral choice and moral action. It inculcates the lesson of suspending judgment until the facts are known.

Literature will always hold the first place as a means of moral training, because it gives the ideal examples of the moral struggle for freedom. In literature the inner voice of the soul is answering back to the voice of the brook and the bird and the flower, revealing that the world within is in unity with the world without in the struggle to express its divine essence.

The school arts—reading, writing, drawing, and music—present occasions for control of mind and muscles. They are all means of social exchange of thought and feeling. They have social standards and require approval and disapproval, individual and social. Music, for example, demands the control of the breathing, the management of the voice in pitch and movement in harmony with the rest of the class. Much of the emotional uplift of music comes from the sense of unity in action with others.

The highest and finest results in character come from the æsthetic elements in all the arts, because the essence of beauty is unity, harmony; but these arts are essential means of moral character in a social being aside from their æsthetic elements; they are the means of training the child in social cooperation. . . .

5. A Proposed Course in Moral Instruction for a Four Year High School[1]

At the National Education Association held in Los Angeles in 1907, the National Council of Education appointed a committee to submit a report on a system of teaching morals in the public schools of the United States. The committee consisted of James M. Greenwood, Superintendent of Schools, Kansas City, Missouri, chairman; Martin G. Brumbaugh, Superintendent of Schools, Philadelphia; John W. Carr, Superintendent of Schools, Bayonne, New Jersey; William L. Bryan, President Indiana University; Clifford W. Barnes, Chairman International Committee on Moral Training, Chicago.

The committee made its report to the National Council of Education in July, 1911. The following is a part of the report:

First Year High School

The Individual as a Member of Society

1. *The different relations of individuals to each other.*
   a) Illustration by referring to family, school, business, church, etc.
      (These are social relations.)
2. *Some social relations of a merchant.*
   a) Persons with whom he has dealings.
      (1) The manufacturers who make goods.
      (2) The railroad men who transport them.

[1] *Proceedings of the National Education Association,* 49: 361–366, 1911.

(3) The drayman who delivers them.
(4) The customers who buy them.
(5) Show how he may have relations with the farmer, teacher, doctor, lawyer, banker, barber, plumber, carpenter, insurance agent, minister, etc.

b) Institutions and corporations with which he has dealings or is dependent upon in some way—government for mail, money, telegraph company, telephone company, gas company, fire department, police, etc. (Note the complex social relations.)

c) What ones can he choose for himself? What ones must he have dealings with or be dependent upon whether he wishes to do so or not? (Think how he would be affected if any one of these failed him, e.g., the bank.)

d) How should he treat the different persons with whom he has dealings, as for example his *clerks,* in relation to:
(1) Wages—time of payment, amount, manner of payment.
(2) Labor—hours, place where he works, holidays, etc.
(3) Personal relation—while on duty; while off duty.
(Should he be interested in the clerk's family? The kind of house in which he lives? His personal habits? The company he keeps? Why?)

e) How should the different persons with whom the merchant has dealings treat him? e.g., his clerks in relation to:
(1) The way in which they do their work.
(2) Way in which they treat customers.
(3) Way in which they keep their stock.
(4) Personal honesty.

(5) Personal relations while off duty as well as while on duty.

f) In a similar way take up the relations between the merchant and some others with whom he has dealings.

3. *Show how certain habits of conduct of individuals would be helpful or harmful and who would be benefited or harmed.*
   a) For example take *courtesy* on part of clerk. Is it beneficial?
      (1) To merchant because it brings trade.
      (2) To the clerk himself—better wages, more steady employment.
      (3) To customers—adds to their enjoyment while doing business.
      (4) Is anybody harmed?
   b) In similar way take honesty, industry, truthfulness, and their opposites.
      (Should a clerk misrepresent his goods in order to make a sale?)
4. *Deduce certain principles to guide in conduct, as*
   a) Honesty is or is not best policy.
   b) Courtesy is a valuable asset.
   c) Industry brings a reward, etc.
5. *In society the relations of individuals may be grouped under three heads:*
   a) Relation of superiors to inferiors.
   b) Relation of inferiors to superiors.
   c) Relation of equals to equals.
      (Show examples of all three of these relations in reference to the merchant and those with whom he has dealings.)
6. *The school as an example of the different relations of individuals.*
   a) What should be the relations of teachers to pupils in reference to:
      (1) Discipline.
      (2) Regular school work.

(3) Athletics and school activities not part of regular school work.
(4) Social intercourse in school and elsewhere.

b) What should be the relations of pupils to teachers in reference to each of the above?
c) What should be the relations of pupils to each other relative to each of the above?
d) In the relation between teachers and pupils wherein would the following qualities be helpful or harmful and who would be helped or harmed?—Sympathy, studiousness, reliability, self-control, self-reliance, sarcasm, negligence, helpfulness, confidence, etc.
e) What qualities and habits of pupils would be helpful to each other? Name some that would be harmful.
f) Formulate some principles that would serve as a guide in making rules for the school.

7. *Problems.*
a) Suppose the public opinion of a high school was poor as shown by the fact that the pupils were disorderly, gossipy, not studious, inclined to take advantage of every occasion for mischief. Who is to blame, the superintendent, principal, teachers, pupils, patrons? State some things the principal and teachers may do to help improve conditions. Some ways in which pupils may help.
b) Which is more important to the pupils of a high school, to win a football game by foul means or to play a fair game and lose? Who or what would be benefited or injured in either case?
c) In case of some flagrant violation of some rule or regulation by a pupil, should his fellows shield him? In what ways may this be harmful

or helpful to the school? To the teachers? To the pupils?

d) Whose business is it to protect the good name of the school? Name some ways in which this can be done.

Second Year High School

The Family, The Foundation of Society

1. *Purpose and necessity of the family.*
2. *Duties of parents to children.*
   a) Exposure of children (an old-time barbaric custom).
   b) Laws relative to abandonment of family.
   c) Laws relative to education of children.
   d) Ideals of family discipline.
3. *Duties of children to parents.*
4. *Duties of children to each other.*
5. *Home economics.*
   a) Husband as a provider.
   b) Wife as caretaker of the home.
   c) Duty to avoid debt and to accumulate property.
   d) Kind of education each needs to fit for the home.
6. *Home as the center of social and moral influence.*
   a) Part of the family in social life.
   b) Home comfort and home joys.
7. *Good homes the foundation of society and the chief support of the state.*
8. *Formulate some general principle that should act as a guide relative to family life.*
9. *Problems:*
   a) Two men were recently brought into court in New York for non-support of their mother who was old, feeble and poor. What should have been done with them?
   b) Lecky, an English historian, says that one of

the chief causes of drunkenness is bad cooking. If that is so, what kind of education do you think girls need most?

Third Year High School

The Individual in Relation to a Vocation

1. *Necessity for choosing a vocation.*
2. *Range of desirable vocations.*
   a) What constitutes a desirable vocation?
   b) What principles should guide us in choosing a vocation? (Remuneration, fitness, health, competition, etc.)
   c) What vocations are open to free choice of anyone? What ones are not? (Can anybody who wishes to do so become a plumber, a teacher, a manufacturer?)
   d) Who should determine whether or not a person should enter a certain vocation? What moral principles are involved?
   e) When should a person choose his vocation?
3. *A vocation as a means of intellectual and moral development or the reverse.*
   a) Some occupations highly conducive to intellectual development—professions, certain kinds of business.
   b) Some occupations not conducive to intellectual development.
   c) Occupations conducive to moral development (teaching, ministry, etc.)
   d) Occupations which hinder moral development.
4. *The right personal and official relations.*
   a) Between employer and employee.
   b) Among employees.
   c) For suggestions see course for First Year High School.
5. *What habits should a person have in order to succeed well in a vocation? What kind of efficiency?*

(In discussing this take certain occupations and consider what particular habits one should have in order to succeed well. Likewise relative to efficiency.)

6. *Part played in successful career by each of the following: Industry, honesty, friendship.*
7. *Chief reasons why men are not employed.*
   a) Financial reasons.
   b) Industrial reasons.
   c) Personal reasons—make list of personal reasons such as efficiency, dishonesty, drunkenness, disagreeableness, irregularity, unreliability. Note the ones that have more significance.
8. *Why are some classes of men seldom or never out of employment?*
   a) Have business or profession of their own.
   b) Are efficient, trustworthy, and loyal to their work.
9. *Under what conditions should persons work?*
   a) Relative to hours of employment.
   b) Relative to hygienic conditions. (Mine and factory inspection laws. Are they necessary?)
   c) Relative to high explosives, dangerous machinery, and hazardous undertakings. (Safety appliances; responsibility in case of accidents.)
10. *Remuneration received from one's vocation—what should it be?*
    a) In the professions—teaching, law, medicine, the ministry, etc.
       (1) Amount invested in way of time and money.
       (2) Period of life of productivity.
       (3) Hazards, personal and financial.
       (4) Remunerations in the way of health, social standing, political prestige, opportunities to be at home, etc.
       (5) Chance for promotion.
       (Each of these points needs to be con-

sidered before determining what is *just* in the way of remuneration.)

b) In a similar way consider the farmer and business man, skilled and unskilled laborer.

11. *Problems.*

a) For what reasons if any should an employee be discharged?

b) Does an employer have any moral right to "blacklist" a man after he has been discharged? Give reasons.

c) The promoters of a railroad invest $1,000,000 actual cash and issue $5,000,000 stock which they sell for $3,000,000. Are they entitled to the $2,000,000? Should there be laws relative to such transactions? What kind?

d) Two men, A and B, engaged in same business in the same city. By secret arrangement A was enabled to get better freight rates than B. What effect would it have on the business of each? What laws on this subject? Is any moral principle involved?

e) Suppose A not only gets a better freight rate but suppose that the railroad companies pay him part of freight paid by B. What effect will that have on the business of each? Have the morals of the situation changed?

f) A foreman in a factory was authorized to buy machinery for his department. He received from a firm having machinery to sell $1,000 to recommend the purchase of their engines and machines. What are the moral principles involved? Supposing the machinery was in his judgment the best offered, then what?

NOTE—I am aware of the difficulties raised in considering this subject, and the great difference of opinion and still greater difference in practice. It is expected that the questions will be discussed in an impartial manner. The fact that pupils must face these and similar problems as soon as they leave school is why they are presented.

Fourth Year High School

The Individual in Relation to the State

(By the state is meant any form of government, municipal, state, or national)

1. *Some rights of the individual guaranteed by the state.*
   a) To live.
   b) To own property.
   c) To work and enjoy the rewards of one's own labor.
   d) Freedom of contract.
   e) To travel from place to place.
   f) To marry. (What limitations?)
   g) Freedom of speech. (Can a person say what he chooses without being held responsible?)
   h) Freedom from arrest without due process of law.
   i) Right of speedy trial before an impartial jury.
2. *Special rights of children.*
   a) Not only right to live but to be cared for, protected, and supported.
      (1) Abandonment of children—who is responsible? How cared for by the state? (Orphanages, etc.)
   b) Right to be educated.
      (1) Truancy laws.
      (2) Child labor laws.
   c) Right to inherit property.
      (1) Guardians—laws relative to same.

   Problems:

   Should a child have the right to play? If so, where, when, and under what conditions?

   Should a child be allowed to work? If so, at what age? Under what conditions?
3. *Protection of the individual against assault.*
   a) Some different kinds of assaults.

b) Character and habits of persons most likely to commit assault. (Ill-tempered, lacking in self-control, passionate, quarrelsome, drunken, profane, etc.)
c) Character and habits and conditions of persons most likely to be assaulted.
d) Carrying concealed weapons—why unlawful?
e) Some criminal laws relative to assault.

4. *Accidents and individual responsibility.*
a) Different kinds of accidents—unavoidable, committed through ignorance, on account of negligence or carelessness.
(1) Who is responsible in each instance?
b) Accidents resulting from use of high explosives, dangerous machinery, defects in track, or lack of safety appliances in railroading. (Who is responsible?)
c) Accidents resulting from certain pleasures, sports and recreations.
d) Habits and character of persons most likely to be the cause of accidents.
e) Character, condition, and habits of persons most likely to be the victims of accidents.
f) Some laws for prevention of accidents.
(1) Safety appliances in railroading, navigation, manufacturing, mining, etc. Give some examples. What is the moral principle back of such laws?
(2) Laws relative to automobiling, fast driving, etc. Are these founded on sound moral principles?

5. *The state as a protector of property.*
a) Different kinds of assaults on property. (Fraud, theft, arson, burglary, etc.) Note that each is a crime.
b) What relation does each of the following bear toward the above crimes: ignorance, poverty, extravagance, gambling, laziness, cupidity,

speculation, drunkenness, bad associates, love of fine clothes?

c) Laws and punishments for each of the above crimes.

d) How are these laws enforced and punishments inflicted?

6. *The state as a protector of character.*

a) Forms of assault against character—lying, slander, libel, insinuation, innuendo, etc.

b) Wherein is the moral baseness of each?

c) What relation does each of the following traits of character bear to any of the above: envy, jealousy, hatred, thoughtlessness, ignorance, love, anger, friendship, considerateness, truthfulness?

d) What laws, if any, against the defamation of character?

e) What moral principles should guide one relative to the character of others?

7. *The state as a protector of health.*

a) Contagious diseases.

(1) Individual responsibility. What moral principle is involved?

(2) Laws relative to contagious diseases.

(3) Duty of cooperation with health authorities.

b) The fight against tuberculosis.

(1) Necessity and duty of public cooperation.

(2) Laws to prevent the spread of tuberculosis.

c) Pure food and health.

(1) Food and drug adulteration—the danger to health and life.

(2) The moral principles involved—deception, fraud, secret assault on health, perhaps life.

(3) Pure food laws and the necessity for their enforcement.

d) Pure water necessary for health.
   (1) Water supply for cities. For the country.
   (2) Pollution of water supply and the spread of disease—typhoid.
   (3) Laws relative to the pollution of streams and other water supplies. (Should the department of public health inspect water supply in the country as well as in the cities?)

e) Plenty of fresh air necessary to health.
   (1) Moral responsibility for proper ventilation of schoolrooms, shops, storerooms, factories, mines, and private residences.
   (2) Tenement house laws and necessity for their enforcement.

f) Necessity for sanitary laws and their proper enforcement.
   (1) Moral responsibility resting upon officials for the enforcement of sanitary laws.
   (2) Moral responsibility of the individual to obey the law.

g) Pure milk and infant mortality.
   (1) Fight that is being made for pure milk in cities.
   (2) Sanitary regulations necessary to insure pure milk.
   (3) Moral responsibility of public officials and the people of the community as well as dairymen and dealers for providing pure milk.

8. *The patriotism of peace.*
   a) Duty of public officials.
   b) Duty of voters.

c) Duties of citizens in general.

9. *Problems.*

a) A child dies on account of being fed impure (adulterated) milk. Is this murder? If so, who is responsible—the parents who gave the milk to the child, the dealer who sold it, the dairyman, the milk inspector, or the people of the community?

b) A family moves into a poorly lighted, ill-ventilated, dirty tenement house in which some previous occupants had died of tuberculosis. Some of the members of the family take the disease and die. Who is responsible?

c) A boy smokes cigarettes until his health is broken—perhaps he dies. Who is responsible, the boy himself, the parents, the dealers who sold him the cigars, or society, or *nobody?*

d) An automobile running at a high rate of speed along a crowded street kills a child. Who is morally responsible, the chauffeur, the owner, the child, the parents, the police, the people of the community, or nobody? How would you go about it to prevent such accidents?

e) A farmer's family drinks surface water from the old well and some of them die of typhoid fever. Who is responsible, the farmer, the person that drank the water, the family doctor, the teacher, the health officer, or nobody? How would you go about it to prevent other persons contracting the disease?

f) A mine explosion occurs and hundreds of miners are killed. How would you go about it to fix responsibility?

g) A man drinks liquor till his health, money, job, self-respect, and honor are all gone. Who is responsible—the man himself, the saloonkeeper, society, or *nobody?*

PART XII

PART XII

OPPORTUNITIES OFFERED BY EXTRA-CURRICULA ACTIVITIES

PERHAPS no other part of the school program offers better opportunities for character development than do the various extra-curricula activities. These activities are characterized by informality and offer much more freedom of expression than is possible in the formal content subjects. The more these activities partake of the nature of free play the more easily and successfully can the desirable character buds be grafted onto original nature.

1. SELF-DISCOVERY BY PLAY [1]

We need to emphasize the value of play for generating and developing what I consider one of the most valuable of all traits for character-making. That is the discovery of the child by himself. Call it auto-education, self-expression, self-reliance, self-dependence,—what you will,—I believe that any activity or process that reveals hidden and unforeseen powers for good to anyone whomsoever makes that person a stronger character. . . . What the events of adult life teach grown-up scholars, the playground,—the most real world of all worlds to the child,—teaches him. There he is in his native element; there his tasks are his own appointed tasks, changed by the alchemy of imagination into giants, dragons, dark, mysterious, underground forces, which arouse in his childish breast the latent feelings of long-ago ancestors who fought their battles with real beasts and triumphed in the savage game

[1] Holmes, Arthur.—(Dean of the General Faculty of the Pennsylvania State College), *Principles of Character Making.* Philadelphia: J. B. Lippincott Company, 1913, pp. 304–307.

of life. Nobody can for a moment catch a glimpse of what a children's playground really is unless he has gone through the wild passions of the thing himself. An ordered, ornamented, regulated, sanded, sodded, apparatus-equipped, citified bit of childishly-innocent civilization is it? With smiling nurses, mothers, kindergarten young ladies and rather bored directors? Yes, on the outside; but inside, to the children, it is one grand rehearsal of perfectly primitive reversions to savage, barbaric ancestry in which are re-enacted the tragedies of the deep-wood battle with the quarry driven to bay, the heart-stilling, spirit-watching night-prowl, the last, self-abandoning death struggle with the light of reason gone out and spirits taking possession and the boy playing on like Wellington at Waterloo or possessed like the Man of Destiny at the Battle of the Pyramids. Contrast, if you please, some gentle and thoroughly refined "copybook exercise" repeating to the point of coma "Practice makes perfect," with the hero-making games of the play-world and you can gain some idea of the yawning chasm yet to be bridged by education before it makes men and women of the calibre necessary to do just battle with the dragons of our present day. Not that I would disparage book-learning or deem it of no importance. My sincere hope is, however, that into all the lessons of boys and girls there will eventually be put something of that soul-searching spirit of play so that out of the lessons will come the solid character-making results of the best playground.

Play develops the real self.—Seeing play in this light one can easily understand how the willing conformation of one's self to such a self-constituted world spells the truest moral-training in the world. What a man is in his heart-of-hearts he is really. That is the measure of the essence of morality—his self-respect. What a child is in play he is in the holy of holies of his being. If the rules of the game will not hold him, if the high-call of "fair play" will not inspire him, if the judgment and ostracism of his peers will not correct him, then indeed is he an incorrigible. His

play-world is his larger self. If against this larger self the smaller self of infinitesimal interests conflicts and continues to conflict, the saddening prophecy is almost inevitable that the adult will be dominated in the larger world by the same relative small self. But, in all childhood, no force is better calculated to eradicate just these small tendencies and to develop in wholesome expansion the larger self that on the playground is the real self. Kant's whole theory of morals rested upon a categorical imperative which drew its validity from the fact that it was autonomous, or was accepted as right and good by the very ones who made it. Such a rule resulted in a Kingdom of Ends wherein people were both subject and king. The only place on earth approaching such a wished-for consummation is a child's play-world, wherein he enters the games because he wishes to, wherein the rules of the game are his own making, wherein non-conformance immediately and automatically excludes the offender from the game. For the average child the threat of such exclusion is a little more fearful than the doctrine of eternal annihilation is to adults.

Adolescent moral training.—When we leave the domain of the child in which moral training consists chiefly in fitting him to his world by the formation of habits from instincts, and enter the world of the adolescent our task changes altogether. Here, the problem is no longer to form habits from instincts by getting things done, but moral training merges with moral instruction. For now we must *inspire* the youth with moral ideals. We must instil ideas into his mind so that they will regulate all his instincts. These ideas will take their color from his instincts; those that are nearest to his instincts will appeal to him most, but they must not be overcome by his blind impulses but modify, direct and guide them. . . .

2. Student Organizations and the Development of Character [1]

Character is the outgrowth of the moral principles that guide us in our practical responses to life situations. In the ultimate analysis the basis of character must be instilled in the home, and at the earliest possible moment. The development of character must take its origin in the inculcation of right principles, but it also requires opportunity for practical application of such principles under wise guidance. Instruction is a necessary element in the formation of character in order that we may know the right. But training is also an essential. Knowledge of the right does not insure its performance.

Through the curriculum and in the moments when he draws moral lessons from the occurrences of life the teacher has his opportunity for instruction that will build up strong powers of reflection that center attention on the right. The teacher's own personality is even a stronger factor than curriculum or direct instruction. It is in activities outside the classroom that the teacher gains one of his greatest opportunities to influence the character of his students. It is this that makes it so necessary that teachers acquaint themselves with the motives that prompt students to organize into groups for the satisfaction of varying interests. It is this that requires that they participate in and direct such organizations, if through their own characters they are to influence the characters of their students.

We cannot ignore the fact that it is natural for students of adolescent age to form organizations good or bad in the ultimate effect on their characters. We cannot escape our responsibility in determining which type of organization, the good or the bad, shall prevail.

Teachers' attitudes in regard to this problem vary ac-

[1] Paul, Francis H. J.—(Principal, De Witt Clinton High School, New York City, *Proceedings of the National Education Association,* 60: 1273–1279, 1922.

cording to their temperaments, and according to their sense of obligation to their students. One type of teacher opposes all student organizations on the ground that they interfere with studies. Such a teacher puts the curriculum above the student, and fails to use the instinct to organize as a means of arousing interest in subject matter. Another type regards students' organizations with indifference if not with annoyance, either because he feels that such organizations reflect only the play instinct, or because he resents the extra labor that they may impose upon him. The real teacher, the teacher who possesses a socialized viewpoint, the teacher who grasps the character-forming possibilities of student organizations, is the one who sees in such organizations opportunities for direct contact with his students in vital social situations. Such a teacher regards the student organization as a laboratory in which character reactions, both qualitative and quantitative, can be determined.

That which we wish our nation to be, our schools must first be. When we know the kind of citizens our country needs, we have determined the type of students our schools should develop.

Our country needs citizens that have had their individual talents so developed that they will render to the community the best of which they are capable. Our schools should reflect this need by providing opportunities that will enable those of special talent to discover and to develop their peculiar powers. Student organizations that grow out of the subjects of the curriculum afford a ready means to encourage those of special ability to develop their natural interests.

Our country needs citizens who shall be able to think for themselves on public questions, citizens who recognize the fact that the right of self-government can be maintained only when all members of the community respond to the obligations upon them of respect for and obedience to self-imposed law, citizens who seriously assume the obligation upon them of wise choice of those to whom the enforce-

ment of law is entrusted. Practice in response to such obligations can, in the school, be afforded by student organizations in which privilege and responsibility are recognized as common to all.

Our country needs citizens who show that beyond the duty of self-support, beyond the duty of providing for those dependent upon them, rises a greater duty, that of thinking and acting for the community as a whole, that of making the community to some degree better because they have lived in it. Such citizens reflect the ideal of social responsibility, the ideal of service. This ideal should also actuate our student organizations, both those that exist for the development of the individual and those that have as their aim the welfare of the entire student body.

Through the positive use of student organizations for such ends as have been outlined, coupled with the recognition of the fact that our students are even now members of the larger community, we can create schools that do not exist for the schoolmaster but for the youth of our land.

Education has always had and always will have two aspects, the individual and the social, varying according to the point at which we place our emphasis. Every agency of education shows these two aspects. Student organizations are no exception. From the standpoint of the individual student we find that these organizations have their chief gratification: (1) In giving a broader outlook on the significance of each department of instruction, and opportunity for practical application of principles learned therein. (2) In giving opportunity for specialization and the choice of a life career. (3) In encouraging the development of high standards of achievement. (4) In developing initiative and executive ability. From the standpoint of the group as a whole, student organizations prove their value: (1) In providing social experiences for all who cooperate in general activities. (2) By arousing the desire for self-government and the sense of responsibility for the selection of leaders on the basis of worth. (3) By creating a democratic public opinion that recognizes achieve-

ment and rejects accidental differences, whether those be of birth or wealth. (4) By encouraging the spirit of service as the goal of school life.

This twofold service of student organizations can best be illustrated by considering the concrete case of a school in which such organizations are considered as vital agencies in effecting the social purposes for which the school exists. In such a school the many organizations can be classified into the following groups: Subject group; Fine Arts group; Athletics group; Social group; Cooperative group; School publications; Honor society.

The meaning of these respective designations becomes more clear when we enumerate some of the organizations to be found in each group, as in the following outline:

Subject Group

Good English Club
Short Story Club
Oratorical Society
Debating Society
Playgoers Club
Mathematics Club
City History Club
Economics Club
Latin Club
French Club
Spanish Club
German Club
Italian Club
Physics Club
Chemistry Club
Radio Club, etc.

Cooperative Group

Disciplinary Squad
Traffic Squad
Lunch Room Squad
Sanitary Squad
Office Squads
Gymnasium Squad
Library Squad
Study Hall Squad
School (cooperative)
Store Squad

Fine Arts Group

Orchestra
Band
Glee Club
Camera Club
Sketch Club
Arts & Crafts Club
Dramatic Society, etc.

Social Group

Class Organizations
Inter-School and Form Dances
Chess Club
Senior Class, etc.

General

Publications Board
Bank
Afternoon Help Classes
Big Brothers
Reserve Officers Training Corps
Religious Clubs
Hebrew Culture Society
Y. M. C. A.
Honor Society

Athletics Group

Track Team
Baseball Team
Football Team
Soccer Team
Swimming Club
Crew
Golf Club
Tennis Team
Rifle Team, etc.

School Annual
Weekly Paper
Monthly Magazine
Students Manual

Participation in these organizations is provided for both during and after the regular session of the school. Boys participating in organizations functioning during school hours are permitted to engage in such activities when they have free periods.

A brief explanation of a few of these organizations may be desirable. The Playgoers Club has for its purpose the inculcation of standards of taste for reputable current plays. During the course of each term, six plays are attended. These are chosen under the guidance of the faculty adviser. Reports and discussions of the plays attended are required at subsequent meetings of the club. The Traffic Squad has charge of halls and stairs during changes of class. This squad serves a very vital purpose in the main building of the school which, built to accommodate 3200 pupils, now has 5400 in attendance. The Sanitary Squad assumes responsibility for the encouragement of habits of cleanliness in the classrooms, the lunch room, and the neighborhood of the building. The Office Squads include those students who serve in the two main offices of the school as well as those who are attached to the offices maintained by the different departments of instruction. Boys on all squads are, in connection with their duties, given opportunities to come into closer contact with the teachers of the different subjects. The result has often been the deepening of an initial interest that has eventuated in the choice of their careers. . . . The Afternoon Help Classes are directed by boys who have achieved marked success in the different subjects of the curriculum, as well as ability to instruct their less fortunate comrades. Student teachers for such classes are carefully selected by student supervisors acting under the guidance of the faculty adviser. These classes are not intended to exempt teachers from the necessity of assisting backward pupils, but rather to supplement such efforts by opportunities which some boys prefer to accept rather than to admit their ignorance. . . . The student teachers of these classes are advised by the regular teachers and in some subjects special direc-

tions and syllabuses are prepared as aids to the fledgling instructors. The Big Brothers are older students, known only to their faculty adviser, to whom are referred the cases of students who are special problems to their teachers. In various ways they reach such students and act as intermediaries between them and the school. They interpret the school to the students, and in turn bring to teachers facts concerning them that the students under consideration would never confess to a member of the faculty.

The Honor Society constitutes the impelling force behind the activities of this school. Membership in this society is attained only after his worth has been established by the applicant. Scholarship, character, and service are the requisites for admission. It is this requirement of a record of service performed that prompts the socially minded student to find some organization in the school through which he can contribute his share to the general welfare. He receives an opportunity for personal growth, and is prepared to offer a record of service when he knocks at the door of the Honor Society. The student members who constitute the Assembly of this society consider all applicants who have first shown that they have met the scholastic requirements. The names approved by the Student Assembly are then referred to the Senate, composed of a selected group of teachers. In order that justice may be done and the possibility of prejudice removed, boys rejected by the student members of the Honor Society have the right of appeal to the Senate. Further emphasis is placed on service as an end in school life by reserving to the Honor Society certain advanced and general types of service.

In a school such as we are considering it is essential that behind all its activities there be a means of unifying the various purposes of these minor organizations. Such a means is afforded by the General Organization. The ultimate aim of this General Organization is to encourage the participation of each student and teacher in the social life of the school broadly considered, to the end that the

school may become a living, human organism and that each may find his opportunity to render the type of service of which he is capable. This is well shown by the fact that when new pupils enter the school the varying privileges afforded them by the General Organization are outlined. At the same time they are urged to consider what talent each of them possesses that can be contributed to make the school better because of their residence within its walls. In like manner each new teacher is required to show ability and readiness to contribute his share to the social welfare of his students.

Membership in the General Organization of the school is open to all students. The dues are twenty-five cents each term. The direct material advantages include reduced prices at the school cooperative store, reduction in admission fees at school games and other school functions, and relief from all forms of expense when representing the school in any activity. . . .

Governing body.—The governing body of the General Organization is the Executive Council, composed of both student and faculty members. The number of student members exceeds the number of faculty representatives. All student members, including the President, are elected through the franchise of their fellows. The faculty representatives are socially minded teachers representing different groups of activities. At the head of this group is the Honorary President of the General Organization, a teacher specially chosen by the principal. He is given full authority and is held responsible for the activities of the General Organization. His only compensation other than personal growth is in relief from classroom assignments a sufficient number of hours to make it possible for him to meet the responsibilities of his office. All meetings of the Executive Council are open to members of the student body who desire to attend. All requests for expenditure of money must take their origin in the Executive Council. The same is true of all proposals for change in the constitution and by-laws of the General Organization.

Faculty control of the General Organization is maintained by the Board of Governors. This body is presided over by the principal of the school. Its other members are a student member, elected by the Executive Council; the Honorary President of the General Organization; and another faculty member chosen to represent the teachers of the school. Before a measure originating in the Executive Council becomes operative it must receive the approval of the Board of Governors. Appropriations must also receive this approval. The Board of Governors has no power to initiate the expenditure of money beyond an emergency appropriation of twenty-five dollars. The final veto power rests in the hands of the principal of the school. This is very rarely used, and even then only when a measure conflicts with the regulations of the Board of Education, or is obviously contrary to public interest.

It is axiomatic that when men live in groups of any considerable size the necessity for some form of government arises. What that form of government shall be depends on the stage of development reached by the individual men who live under it, and the ideals that prompt the acts of the group. If men do not show practical capacity to govern themselves from within some form of government from without will be impressed upon them. Student organizations, through the development of this practical capacity, should make unnecessary the imposition of any form of government from without.

The General Organization just outlined has developed from the recognition of the fact that our purpose as American teachers is to prepare our students for the fullest possible individual development consistent with the ever present obligation to grant to others the right to similar development. Coupled with this is the purpose to inculcate in students the sense of responsibility to the group to contribute to its welfare the best of which they are individually capable. The General Organization, through its many coordinate activities, aims to reflect life in a dem-

ocratic community as well as to prepare for later participation in the life of such a community.

Equality of opportunity is provided for by placing no restrictions upon membership in the organization. Recognition of worth as the basis of distinction is emphasized through scholastic requirements and evidence of achievement as essentials for those who desire to secure positions of trust and responsibility. The natural desire of adolescence to participate in the conduct of its own affairs is encouraged through the many opportunities afforded for cooperation in the management of the school. Through the resulting responsibility for the achievement of commendable results in the many phases of school life, the constant aim is to arouse in every student a sense of responsibility for the success of every school activity.

The General Organization, viewed from the standpoint of the individual pupil, represents an effort so to use the facilities of the school as to provide for each pupil an outlet for his interests. He is encouraged to find himself both vocationally and avocationally. Every facility is afforded him to exercise any capacity for leadership he may possess, any executive ability that may be his. The contacts provided by such an organization make it possible for students of similar character and similar tastes to meet on the ground of common interests and thus form lasting friendships. The free intercourse of students and teacher advisers provides a social situation from which both students and teachers may benefit.

The General Organization also provides experiences that emphasize the obligations of the individual member to his community. Freedom of action is not regarded as something conferred from without, but as something resulting from recognition of the demonstrated ability of students to cooperate in the regulation of matters directly affecting them. Self-discipline as a result of group membership is made a conscious necessity. This in turn creates a sense of community responsibility that affords training in the very essence of citizenship in a democracy. The con-

stant emphasis on service to the community as the basic reason for the existence of the organization, and the standard by which its members are always to be judged, creates for students opportunity for experiences under a truly moral order—experiences that lead to the discovery of self through self-denial.

From the loyalty that develops when every student feels that the school assumes an obligation to recognize his interests and that he must in turn regard his every act in the light of his duty to the school, it is easy to effect the transition to an intelligent loyalty to the local community and to the nation itself.

3. School Activities for Moral Development[1]

By moral education I mean a process or aggregate of processes by which children and youth through knowledge and choice are brought to establish themselves in right living.

Education is a process; character is the result. The process is twofold,—first, forming standards or ideals of conduct; second, forming habits of conduct. The latter are the crucial test of character.

Not standards or ideals but habits are the determining factor, and few are those in whose life these two elements coincide throughout. "The good that I would I do not, but the evil that I would not, that I do." By suitable instruction standards are formed; by suitable training habits are acquired. By the two—instruction and training—character is fashioned.

Habits are formed by doing things,—habits of right living only by living right, by doing right things in the right way. So far as children, having formed standards of conduct, go beyond these and apply them in their life, they are being morally educated, and only so far. If believing that to be truthful is right they are truthful, believing that to

[1] Martin, George H.—(State Board of Education, Boston), *Religious Education*, 6: 503–509, January, 1912.

be honest is right they are honest, believing that to be pure is right they are pure, their education is complete and successful.

The public schools are unceasingly active in their efforts to create standards of right living. These efforts are criticized as being indirect or incidental and, therefore, ineffective, and what are called direct means are offered. But their teaching is not *indirect;* it is unformulated and in the opinion of many wise thinkers effective because unformulated. Such training is incidental only in the means used, not in the purpose. There it is recognized as fundamental. Every day and hour of school life offers opportunity to present some standard of morals and to call attention to it. This act on the part of a teacher is no less a lesson in morals because it grows immediately out of a schoolroom experience or a bit of current news or a study of some character in history or literature instead of being set for 9:45 o'clock on Thursday morning. One is formal, the other is informal; but one is as direct as the other and likely to be more effective because more pointed.

But the schools go much further than to teach either formally or informally. They are engaged in the most incessant efforts to form right habits of living within the limits of school activities, and in these efforts they are in the main successful.

Consider, first, what is ordinarily spoken of as the discipline of a school. The qualities essential to the life of a good school are punctuality, obedience, order and industry. Children not only learn that these things are right; they learn to act accordingly. They not only learn that they ought to be punctual and quiet and obedient and orderly and industrious; they are all these things. Of course, not all and not always. But a school where the children do not habitually live these virtues is not a good school.

It is easy to treat these qualities with scant respect in discussing moral education; but they are fundamental, entering into the warp and woof of society.

If they are lacking in a home or a community, that home

or community is called demoralized. They are basal qualities in all vocational training also, though the advocates of vocational education habitually ignore them.

The habit of punctuality, for example, is essential in all industrial life, and nothing prepares better for the seven o'clock factory whistle or the eight o'clock office rule than the nine o'clock school bell. I have been told lately that the children of recent immigrants from Southern Italy, peasants who have never known the rigid requirements of modern industrial life, are most slow to learn this school habit. The effect of this sort of discipline is cumulative. When successive generations of children have been subjected to it, it is easier for each new child as he enters school to inhibit his wayward and individualistic impulses and to learn the lesson of self-control. The discipline of all schools is easier, pupils and teachers are less mutually hostile and "cruel and unusual punishments" are far more rare than was the case a century ago.

Passing from the life of the school, which as we have seen is a moral force of prodigious influence, to the work of the school—the everyday tasks of study, recitations, examinations—we find that here the demand for the exercise of moral qualities is urgent and incessant. Here again not only are the teachers engaged in setting standards of conduct but in securing habits. And the moral qualities involved are fundamental and condition all social life.

The daily activities of every school train in truthfulness, honesty, fidelity, general trustworthiness. These qualities are the basis of all that mutual confidence upon which family, business and civil relations depend. . . .

All this is so well known that there grows up a school conscience and a school sentiment which regards with scorn a pupil known to lie or to cheat in his lessons. The result is that the great majority of the children in school are transparently honest and trustworthy in their school work. In these respects the school standards are higher and the school life more exemplary than is the social and business life into which these pupils will go.

We are told that the schools are doing nothing to prepare for vocational life. They are doing the most essential things. Ask any employer of labor what is his first requirement, and he will say attention to business and trustworthiness. Without these, technical training is valueless. These are the two things that the child learns through his school life and his school work.

Not long ago the question was asked of one hundred large employers of labor and business men: "What special qualities do you consider of prime importance in your employees?" Some of the replies are as follows and they are typical of most:

"Manliness, intelligence, application."

"Absolute honesty and truthfulness."

"Honesty, regularity of attendance, accuracy and energy."

"Order and neatness."

"Honesty, loyalty, ambition, self-reliance."

"Sobriety, industry and interest in work."

These are moral qualities and are the very ones which the life and work of the schools foster.

There is another department of school activities equally rich in its moral content—the department of play from the simple games of the kindergarten to the highly organized athletics of the high school. These touch the moral nature on another side, build up another set of standards, and develop virtues peculiar to themselves. To play fair—in school boy or girl language—means to be just and helpful and generous. It demands regard for the rights of others and it suggests regard for the feelings of others. The desire to win—to beat—is tempered by the obligation to win by fair means. Limits are put to self-seeking and the Golden Rule finds its most natural and unchallenged field of control. The hellishness of war is nowhere exhibited more vividly than in the saying, "Everything is fair in war." The schoolboy learns in sports that nothing is fair that is not fair.

The more advanced forms of team-work develop another virtue—loyalty. The individual is sunk in the team, and its spirit, its honor or its dishonor, its reputation, its work and its rewards are his.

And through this department, too, are the most hopeful avenues of approach in building up those more personal and sacred virtues—temperance and chastity. It is doubtful if moral habits here can ever be successfully developed by negative means—by emphasizing penalties, by exhibiting horrible examples—or by cultivating scientific intelligence. Standards, ideals, may be so created, but the most promising work in character-building will come as the boy who wants to *do* realizes that to *do* he must *be,* that to win in any department of effort he must be strong, and that to be strong he must be clean. Between him and the Italy of his success lies the Alps of self-restraint. To make the boy feel this in his soul and gird himself for the effort is the supreme end of educational effort.

Herein lie the elements of strength in the modern organizations of boys—the Boy Scouts and the Knights of King Arthur. The boys are taught not only to admire Sir Galahad, but they are led into activities where they must act like Sir Galahad, and by acting they are educated.

As in the other department, so in this lie foundation stones of civic life. If in school standards have been framed and habits developed of temperance and chastity and loyalty and justice and fair play, the best preparation for citizenship has been made. Civil liberty is liberty under law, regulated liberty,—it is playing the game of life according to the rules of the game. To play fair is the same self-restraining obligation in politics and business and marriage that it is in "I spy" and baseball.

I have tried to show that in a threefold way—in its discipline, its work and its play—the school is actually educating in morals—forming both standards and habits. I know there are many excellent people who cannot believe that moral education is possible unless it be for-

mulated "in good set phrase" and have a time and place set apart for it in the school curriculum. I can only express my inability to agree with them. . . .

What confronts a child on looking away from the school and its teaching? He finds in the home laxity of discipline and little insistence on even the outward marks of respect. He does not find in the world that practice of justice and fair-dealing that he has been led to expect. He cannot help seeing that fraud and chicanery and dishonesty are prevalent and their practice by the people in good society is winked at or condoned.

In business and politics and often in social affairs he learns that a sacred regard for the truth is not considered consistent with a workable policy. He finds that "Man's inhumanity to man" still "makes countless thousands mourn." When he has formed in school a standard of temperate and frugal living, he is confronted in his own home by domestic waste and expenditure for unnecessary luxury. . . . He has been taught industry and he sees the idle rich faring sumptuously every day and the idle poor supported at public expense. And as for chastity, he finds that society insists on it only for women. He sees every form of vice made heroic in the yellow journal and on the yellow stage. . . .

The community has much to answer for when children go astray. It has put temptation in their way. It has tolerated practices in business and in politics which tend to break down character. It has allowed vice to flaunt itself in many ways attractive to the young. In its dealing with children it has often been severe when it should have been lenient and lenient when it should have been severe.

It has so handled the making, the interpretation, and the execution of law as to produce moral confusion and obliquity. While punishing the poor and friendless criminal to the limit, it has allowed the rich and the influential to go free. It has rarely anywhere reached the guilty ones "higher up." Its penalties have been retributive

rather than reformatory. It has so dealt with juvenile delinquency as to implant the seeds of suspicion and hostility toward society itself. . . .

Is it any wonder that some youth, many youth, confused by the contradiction between school and life, between what they have been taught is right and what they see is done, their character yet in the gristle, yield to the temptation set before them and follow the multitude to do evil? Is it not rather a matter of surprise and thankfulness that so many maintain correct standards and strengthen themselves in the habits of right living?

It seems to me clear that, if any substantial improvement of society is hoped for, this play of conflicting forces in the teaching and training of children and youth must cease. All social forces must become mutually cooperative and sustaining. They must act in the same direction and cumulatively and not as now, athwart and opposite each other. . . .

4. The Intellectual and Moral Value of Play[1]

The child's own world is his world of play. Play has a physical and a mental side. The intellectual and moral values of play run into almost unlimited lists. Authors have dwelt upon them from many points of view and have catalogued them until they are familiar to every student of the subject. Comparing our modern view of child-activity with the mediæval suppression of all childish tendencies, it is refreshing to live in an age when courage, tenacity, persistence, self-reliance, magnanimity, generosity, coordination, will power, health, strength, morals and mind are all said to be cultivated as freely upon the playground as in the best-ordered schoolroom or class. . .

[1] Holmes, Arthur.—(Dean of the General Faculty of the Pennsylvania State College), *Principles of Character Making.* Philadelphia: J. B. Lippincott Company, 1913, p. 304.

PART XIII

PART XIII

CHARACTER TESTS AND MEASUREMENTS

It has been said that anything which exists in quantity can be made to submit to some form of measurement. The power and influence of character, which operates as silently as the mighty forces which control the movements of the planets and guides them with an infallible accuracy that defies criticism, has never yet been measured. Euripides pointed out centuries ago that there is no plummet line to measure our excellence, for the varying natures of men confuse our reckoning.

Modern scientific experts who have labored so incessantly to devise tests whereby character can be made to yield to some kind of "liter-gram-meter" measurement have as yet been unable to dislodge the truth of the statement of the ancient wise man.

Though the domain of character, down across the ages, has remained almost wholly uncharted, amateurs are venturing; a Lindbergh has not yet arrived but the congratulations of all mankind are waiting.

1. Character Tests[1]

One of the surest ways in which to get into trouble is to try to measure the product of agencies which believe they are producing character. There is only one great danger for moral and religious education. That is the evasion of such measurements. In certain school systems earnest and broad-visioned men and women, devoutly concerned for the ethical qualities of the boys and girls, have been pouring their energies into a character-building plan

[1] Watson, Goodwin B.—(Teachers College, Columbia University), *Religious Education*, 22: 500–504, May, 1927.

which develops cheats and tricksters. Careful tests show that the higher the honors won by a youngster for reporting good deeds, the more likely he is to deceive in athletics, games, and school responsibilities. Unless religious education is prepared to face coolly the readjustments involved in very disquieting discoveries such, perhaps, as that hypodermics contribute more than hymns to the building of character, or that shooting craps exceeds in social value that of saying creeds, religious educators would do well to nip the measurement movement in the bud. That is, we should do so unless, perchance, we seek the truth which makes men free. . . .

Does a child given property for his very own increase or decrease in respect for the rights of others? Can a child, with reflexes properly conditioned from birth, be made rich man, poor man, beggar man or thief? Does prayer heal the sick? Does a representative experience of psychoanalysis lessen sensitiveness to criticism? Does every learning involve the entire organism? Can generosity be so taught in one situation as to influence behavior in widely different situations? I venture that hosts of such questions are unanswered and unanswerable, until proper measurements are applied. Policies are forged, curricula are built, teachers are trained, on the basis of hypotheses which, in contrast to Antaeus, maintain their strength only so long as they are not forced to come down to earth. Skipping the centuries for our next phrase, we may suggest that when better methods are built, better tests will build them.

Just how we should define character tests as distinct from any other forms of measurement need not greatly concern us. Is observation upon whether a child in a given situation lies, fights, or runs away, a test, rating, or case study? Are questionnaires covering the same experience tests? Does it take one, two, ten or a hundred such observations to make a test? We can't trust the personality estimates of the ordinary man because he sees one person at one time and another under quite different

circumstances. He sees only part of the response and describes his own subjective feeling about it in words which may convey to us something quite different from the meaning justified. He makes up his judgment out of one or two situations. For purposes of this discussion let us assume that character tests differ from ordinary casual observation of human nature by an endeavor (1) to control the situation more definitely so that its essential elements can be repeated; (2) to define and observe the responses more objectively so that results may be widely shared and understood; and (3) to include in the observation a larger sampling of behavior so that prediction becomes more reliable.

The attempts to formulate such measures are increasing in number and improving in quality. A few years ago only two or three tests had received such attention. Many otherwise competent persons do not yet know of any tests in the character field except the poorly standardized Pressey X–O test and the hopelessly inadequate Downey will-temperament tests. During the past year there appeared eleven summaries of tests of character and personality. The writer[1] discussed eighty-three studies, May and Hartshorne[2] included 197; while Miss Manson[3] suggests in her bibliography 1,364 references to books and articles which contribute to the analysis and measurement of personality. These compilations covered work done previous to January 1, 1926. . . .

By means of score cards, frequency scales, and other types of rating, using proper precautions, every characteristic of a person which can be objectively observed can be measured with a reliability at least as great as that of the ordinary school tests. The proper conditions include, of course, the use of several trained and competent judges.

[1] Watson, A Supplementary Review of Measures of Personality Traits, *Journal of Educational Psychology,* February, 1927.

[2] May and Hartshorne, Tests of Character and Personality, *Psychological Bulletin,* July, 1926.

[3] Manson, Bibliography on the Analysis and Measurement of Personality, *National Research Council,* Washington, D. C.

We can measure with well standardized tests knowledge of health habits, good manners, ethical vocabulary, and knowledge of right and wrong. We can measure ability to foresee consequences, to make nice socio-ethical discriminations, to be fair-minded, to conform to social customs, or to be easily influenced by suggestion. We can measure certain significant elements of health and physiological make-up, including, for example, basal metabolism with its importance for energy and drive. We can measure quality of home background. We can measure such behavior as cheating, lying, stealing, giving money, persistence, aggressiveness, studiousness, caution, recklessness, and ability to readjust in an emergency. These forms of behavior, with the exception of the deceptive types, have as yet been measured in far too few types of situations to permit any broad conclusions. We can measure with superb validity such factors as popularity or reputation. We can test emotional changes and relate these to certain stimulus words, or to attempts to deceive.

Granted the frank cooperation of the persons tested, we can go much further. Attitude questionnaires abound. We can analyze and measure interests in a dozen different ways. We can measure superstitions, and agreements with typical positions on social, industrial, ethical, international, religious, and other issues. We can discover the approximate extent and type of emotional conflict or maladjustment.

The total list is impressive, but these tests are, of course, more easily mentioned than applied. Comparatively few of them can be used by untrained workers. Some of them are still laboratory techniques, valuable to the local teacher in much the same way as that in which a new chemical test devised for use in the Rockefeller Institute is of value to the local physician. The physician may never use the test himself. He may, however, hope to profit from the conclusions made available by the subsequent research.

It now becomes pertinent to examine the contributions

of testing. Making due allowance for the extreme youth of the development, and for the further fact that those who rushed in where scientific angels feared to tread have not always been among the most competent, it is surely not unreasonable to expect from the use of tests some contributions to our knowledge about character. Our hopes are well fated. We find, for example, evidence which indicates that traits like honesty, deceptiveness, and helpfulness are not unitary. They are not all-or-none. They vary in degrees and from one situation to another. To educate for the different situations is much like educating for different traits. The single trait name is misleading. Again, it seems to be true that there is little relationship between ethical knowledge and ethical conduct. College students and criminals agree remarkably in the gravity with which they seem to regard given offenses. Ability to juggle the right words has little connection with ability to follow the right course of action. Bible knowledge and Sunday school attendance seem to have little influence upon either ethical knowledge or ethical conduct. Y. M. C. A. summer camps have been greatly overrated in ability to produce changes in ethical knowledge and insight, whatever else they may do. The home is clearly head and shoulders above other measured influences in determining ethical knowledge and right conduct. The one exception to such a sweeping statement may be group morale. Cheating, for instance, seems to be a function of group custom more than of home training. Some school groups cheat at any opportunity; other groups, including the same or similar persons, show thoroughly honest behavior. . . .

Many thoughtful persons have raised searching questions with reference to the place of character tests in the program of character education. Let us with open minds examine frankly some of their major concerns. First, is character something which is so intangible that it cannot be measured? One answer is suggested by the array of measures already constructed. A better comment is

found in noting the only proposed alternative. It is the substitution for tests of opportunistic and subjective impressions. It is the attempt to measure without admitting that measurement is going on. It is the attempt to defend partial and unreliable tests as opposed to those which are more reliable, more valid, and more complete.

A second question may be raised with reference to the ethical situation in which the person who gives character tests is placed. He must present or observe a temptation, or else he cannot test. Placing stumbling blocks in the paths of others is not ordinarily considered to be one of the responsibilities of Christian workers. Moreover, it is said that he must deceive the person tested with reference to the real nature of the situation, otherwise he cannot hope for a response which is genuine. This appears to be a valid criticism. To take refuge in such protective principles as not actually telling lies to children is to miss the major point. Character education must face what every science which deals with human nature has had to face. Physicians can save lives and psychologists prevent wasted lives, partly because neither has always told the whole truth to everyone. Is it justifiable for the scientist in any field to study situations in which he is present, as though he were not present? May he fairly observe what goes on without altering the situation by making it known that he is observing? May he actually introduce a temptation which would otherwise be met under circumstances less well adapted to his observation? I am inclined to find the answer to such questions, not in the jots and tittles of absolutist ethic, but in actual human consequences. If in any situation experimentation would sever bonds of human fellowship, or create misunderstanding and distrust for other persons, the price should not be paid. If, however, it means the achievement of a contribution which will give significant help to large numbers of persons without any serious cost to the group immediately involved, such a policy of testing is justified. Nor is it often "either—or." Ordinarily a character test makes it possible both to serve

the cause of science, and to render definite and extraordinary help to the persons concerned.

The third consideration is raised by those who deplore the slow and tedious character of scientific progress. It is so much easier to conceive bold and dashing ideas, to make over organizations with a single stroke. It seems to me indisputable that the world's greatest progress has come through creative ideas and from unforeseen sources, rather than from a precise investigation of minute problems. Nevertheless, such progress could not have been achieved or conserved without the use of adequate tests. As poets, philosophers, artists, we must release our creative imaginations, but occasionally we must try out our speculations and observe with care the consequences of each portion of our program. Checking its strong and weak points, we will be ready again for a period of constructive imagination, then again we must turn to tests. Such tests and scientific procedures cannot be regarded as a substitute for integrative thinking, but only as alternating with it in a total process which both creates and confirms.

Sometimes it has been suggested that existing tests fail to measure the most significant aspects of character. They do not often take adequate account of specific situations. They fail to comprehend relationships whereby an individual makes up at one point for a deficiency at some other point. All such comments must be welcomed by those interested in the better measurement of character. The solution is to be found by using not fewer tests, but more. If conduct is a function of situations as well as of persons, essential elements in both must be measured. If there are certain fundamental elements in character, such as sensitiveness to the concerns of others, or ability to discriminate remote consequences, tests must be directed at these, not merely at superficial traits. If projection, evasion, compensation, fixation and regression are significant aspects of personality, tendency to use such adjustments also must be measured. No individual is measured in the score of one isolated test; a profile is needed which will

include a battery of tests and show the relationships between all portions of the battery. Yet in the attempt to extend the range of such measures, let those concerned with character tests not forget their primary obligation to control the situation so it can be repeated, to define responses objectively, and to include an adequate sampling for reliability. If some have substituted a concern with the minutiæ of technique for genuine insight into character processes, our concern must be, not to belittle such technique, but to enlarge it by incorporation within our most significant purposes.

Reserving other questions for the discussion period, let us face one more problem, one more serious than any so far mentioned. The limitations of tests need not greatly concern us. Scores of useful measures have been developed, promising and producing more than a fair quota of improvement in the processes of religious education. No serious violation of ethical relationships and no serious hampering of the creative artists are necessarily involved. But tests are in real danger of becoming popular. Every week there come in my mail letters from persons thinking of character tests as a happy addition to any teacher's store of tricks. We may see them confused ere long with cross-word puzzles or with "Ask Me Another." It may serve us well to remember Francis Galton's comment upon the measurment of intelligence: "I have been conscious of no slight misgiving that I was committing a kind of sacrilege whenever I had occasion to take the measurement of modern intellects vastly superior to my own, or to criticize the genius of the most magnificent historical specimens of our race. It was a process that constantly recalled to me a once familiar sentiment in by-gone days of African travel, when I used to take altitudes of the huge cliffs that domineered above me as I traveled along their bases, or to map the mountainous landmarks of unvisited tribes that loomed in faint grandeur beyond my actual horizon."

Seen from the perspective of the centuries, character

tests stand where converge two of the greatest streams of human thought. Our generation is witnessing the union of scientific method, creator of our new world, and that noblest of concerns, devotion to religious values. Perhaps it behooves us symbolically to take our shoes from off our feet. Perhaps we ought to say, with Luigi Lucatelli, "Farewell, good sirs; I am leaving for the future. I will wait for Humanity at the crossroads three hundred years hence."

2. Can Character Be Measured?[1]

. . . "Can character be measured?" Of course. There is no question about the answer when the question is stated in that form; for as one pioneer wrote years ago, whenever a difference can be perceived it can be measured. The very perception is a measurement. As a matter of fact, we measure character every day of our lives: we say Williamson has a better character than Johnson, or Smithson has greatly improved in character since he has been in school. It gets us nowhere to shout, as one excited orator did at a meeting similar to this, "Can we measure mother love?" Solomon did that very thing some centuries ago.

A more helpful form of inquiry is, "How accurately can character be measured?" The answer to this question must be less dogmatic; I can only present some of the obstacles and tell how workers have attempted to overcome them.

First of all, we may agree that it is impossible to measure anything that is not defined. Even if there were a technique of measuring character accurately, A, in using it, would measure something that is somewhat different from what B has in mind. Therefore the first step in an improved measure of character is an analysis and subsequent definitions of the elements.

[1] Briggs, Thomas H.—(Teachers College, Columbia University), *School and Society,* 12: 598–601, December 18, 1920.

After definition, the amount of an element possessed by an individual may be roughly measured either by the judgment of competent judges or by the objective action of the individual being tested. The first method we find very commonly used: the principal of a school says that pupil M. N. has improved in honesty. This dictum is based on some subjective standard more or less definite to the judge but practically meaningless to others until they have considered many of this principal's judgments concerning many pupils whom they know somewhat intimately. However competent, then, the judge may be, his judgment is defective in that it is not meaningful to others who may be seeking information regarding the pupil's character. The dictum, especially if it is approved by other judges whom we consider competent, we may accept on faith; but as a result we are unable to explain even to ourselves how much of the character-element the pupil has.

This method is considerably improved when one or more competent judges state that pupil M. N. is in character, or in some specified character-trait like truthfulness, inferior to pupil O. P., equal to Q. R., and superior to S. T. The dicta are much more meaningful now, assuming that we know pupils O. P., Q. R., and S. T.; but the measurement is not entirely satisfactory inasmuch as the standards are both actually and subjectively variable and as they do not proceed upward by known steps from a zero point. Nevertheless, this method is a real improvement and as such it should probably be used much more than it is.

The second type of measurement, which has the advantage of a large element of objectivity, uses as criteria the action of the individuals who are being tested. It being agreed, for instance, that a man considerate of others will not like the Elephant's Child scatter his banana skins and that, on the other hand, he will seek a means of making the shy stranger enjoy the party, we may record his actions under suitable circumstances and gain evidence

that will convey real information when passed on to others who have accepted the standards that are used. Multiply these standards and take into consideration varying subjective factors—for instance, the subject may evince that he is considerate by a thoughtful act which *prevents* kindness to the shy stranger—and a method results that is valuable in measuring character so that others may understand the judgment. This method is commonly used when one says: "U. V. is so truthful that he will not exaggerate even in telling a joke," or "W. X. is so dishonest that he'd steal pennies from a blind beggar."

If we agree that a person who tells a falsehood to shield himself from temporary embarrassment or minor penalty betrays a negative amount, which we may designate x, of Alpha character, that he who tells a falsehood because of careless disregard for accuracy has zero amount (just not any, either positive or negative) of Alpha character, that he who tells an untruth because of a mistaken conception of a high motive has x amount, and that he who not only meticulously refrains from making a misstatement but also sedulously seeks to convey truth even though it bring him personal discomfort has $2x$ amount, then we have a scale. As unusual or as offensive as the idea may be to some when applied to the measurement of moral quality, it does afford a means objective, with steps of agreed value proceeding from a zero point. Although circumstances may make such a scale somewhat variable, it is much more stable than chance individual judgments can be.

To apply such a scale it is necessary to place each individual whose Alpha character it is desired to measure in a normal or even artificial situation as uniform as possible. Chance may bring this about. By way of illustration let us assume that a group of four boys are equally involved in some school mischief. Suspected, they are asked by a teacher to make independent written statements concerning their own and their fellows' participation in the escapade. Let us assume further that they have no

scruples as to "tattling." A presents the facts, but falsely states that he had no share in the culpable act; B carelessly sets down inaccurate impressions, without verifying facts and without effort to exculpate himself; C tells what happens, and assumes all the blame in order to shield his fellows; while D goes to considerable trouble to secure and present facts which he knows will bring him punishment without heroism. Then, the scale being accepted, we are enabled to convey to others acquainted with it somewhat definite information when we state that A, B, C, and D have—x, zero, x, and $2x$ amounts respectively of Alpha character.

Such a scale has small value in ordinary school practice. It has been explained and illustrated chiefly to show that it is possible. It does have a use, however, in scientific studies which must be carried on in order to give us real information concerning the results of experimental work in character development. All of us, for instance, have our own opinions concerning the value of self-government schemes in schools; but unfortunately these opinions are often flatly contradictory. Such a scale as has been explained may measure results so that we have knowledge that is more dependable than varying personal opinions.

In a noteworthy book,[1] Dr. Paul Voelker, president of Olivet College, incorporates the results of a study of the trustworthiness of eleven groups of boys and girls. By a series of ingenious tests he finds that a group of boys who had scout training for two years made the highest score, the others ranging downward to the lowest, which was made by another group of boys from homes and a school where little attention is given to improving them in the trait concerned. Sometime later he gave the same groups a series of parallel tests and found that the originally superior group still led with the highest score, that another group who had six months of scout training made the next highest score, having made marked improvement, and that the control groups did no better than in the orig-

[1] *The Function of Ideals and Attitudes in Social Education.*

inal tests. Such evidence goes far toward giving confidence that direct instruction and training will actually develop moral character in traits that are clearly conceived and systematically sought by means of an intelligent program.

Whether convinced by the few experimental studies or by the observation of the youth who have received moral training of various kinds, we probably are in general agreement that character can be taught or, rather, developed, and that there is no more important period for such development than adolescence, that period of marvelous change, adaptation to social conventions, and formulation of life ideals. If attention to this phase of education has been important in normal times of the past, it will be doubly and trebly so during the next generation when the world is adjusting itself to new conditions, with new voices calling from all quarters of civilization, or of what once passed by that name. Even if we would, we dare not temporize, we dare not fail to use every means in our power and all our strength and wisdom to prepare for the new era young men and women with characters as sound, as true, and as noble as it is possible to make them. This is our opportunity; this is our mission; and this is our obligation.

3. An Objective Study of Student Honesty During Examinations[1]

The following experiment was performed in a psychology class composed of college sophomores and juniors, all of whom were planning to teach, many the following year. The institution did not have the honor system. Three students, trustworthy and genuinely interested, selected the problem of student honesty as a thesis topic, and, under the writer's guidance, developed and used the experimental procedure which follows. The experimental

[1] Fenton, Norman.—(Ohio University), *School and Society,* 26: 341–344, September 10, 1927.

method is unusual; the study might perhaps be considered one in social psychiatry.

In order to find out what students would do when given a partial or total opportunity to cheat in examinations, the following three situations were used. In the first, which we shall designate Situation I, the instructor sat in the front of the room and read a book, glancing about the room but little during the test. In the second, Situation II, he remained in his office, adjacent to the classroom but out of sight. Students had no assurance that he might not reenter at any moment. In the first two situations nothing unusual was said to the class; in all respects the tests were conducted as ordinary weekly quizzes. In the third, Situation III, the instructor walked across the campus to the library; he could be seen en route there from the classroom windows. After giving out the questions, he told the class he had an errand at the library, spoke of the fact that as college students, many of them about to be teachers, he believed they could be trusted, and placed them upon their honor, exacting, however, no promises from them.

An attempt was made to have the tests in the three situations of about equal difficulty. The students knew in advance that they were to be tested on those days. Each of the tests was composed of four essay-type questions. The class met at eight o'clock in the morning; and this experiment was conducted in the month of April: that is, in the latter half of the second semester. The classroom in which the test was given was small for the size of the class. Because of this, there was considerable opportunity to cheat. The three students mentioned above, who acted as observers, were seated so that each had eleven students to watch. Each reported that she was able to see the members of her group without difficulty. The student observers attended the tests with the others, but merely pretended to answer the questions, noting on their own papers such observations of cheating as they saw. They rewrote these observations on special tabulation sheets

after class. At the end of the experiment they compiled their observations. Their reports were handed in without mention of names at the time the experiment was made. A key was included with their report so that *after the grades had been recorded in the registrar's office,* other phases of the problem requiring the student's names (intelligence level, standing in the course, response to the questionnaire, etc.) could be studied with the aid of the data they had collected. This insured for the student observers a complete freedom from the feeling of being tale-bearers and from any possible resentment which the other students in the class might feel were they to learn later on of this study. As a matter of fact, the rest of the class, so far as is known, are still unaware of their participation in this experiment.

The class contained no boys. In the writer's opinion, its members were representative of the better type of college girl. This he bases on such facts as these: that there was very little, if any, cutting of class, and that the students displayed considerable interest in the work of the course as shown by questions asked, classroom attitude, and other similar behavior. If a subjective comment is relevant, it

TABLE I

Methods of Cheating Used, By Situations

Situation No.	*Used notes*	*Asked neighbor*	*Copied from neighbor's paper*	*Total*
I (N–32)	0	1	9	10
II (N–31) [1]	8	3	1	12
III (N–31)	6	0	8	14
Totals each type	14	4	18	36

[1] One student who cheated in Situation I was absent from the other two tests. In Table II this individual is grouped with those who cheated once.

may be added that the results were a decided surprise to the writer and likewise to the student observers.

Three possible means of cheating were recorded. These were: use of notes, requesting information of a neighbor, and copying from a neighbor's paper. The results are given in Tables I and II. It is interesting from the standpoint of method of cheating used to note the increase in the use of notebooks in Situation II over the amount in Situation I. In Situation III no spoken requests for information occurred. This fact is also of significance. By way of further description of the experiment it should be noted that previous to the experimental tests, the class had been subjected during examinations to very strict

TABLE II

Amount of Cheating Done By the Group (N–32)

Number Who Did Not Cheat At All	*Number Who Cheated Once*	*Number Who Cheated Twice*	*Number Who Cheated Thrice*
11	Situation I–3, II–3, III–3 Total—9	Situation I and II–1, I and III–3, II and III–5 Total—9	3

proctoring by the instructor. Another factor to be considered, in connection with a possible repetition of this experiment, would be the desirability of varying the order in which the three situations occurred in our study.

After the objective data had been obtained, a questionnaire was submitted to the class. This was answered anonymously. In order to complete the experiment, identification marks were placed on the backs of the papers. Lack of data from a few who were absent and from others whose papers were not identified accounts for the discrepancies in numbers in the numerical summary of the result of the questionnaire study. The totals for each answer are

TABLE III

Intelligence Test Scores By Groups In Relation to Behavior (Otis S–A)

	Did Not Cheat	*Cheated Once*	*Cheated Twice*	*Cheated Thrice*	*Total Group*
N.....	11	9	9	3	32
Range.....	39 to 71	44 to 66	43 to 61	41 to 63	39 to 71
Mdn.....	60.0	51.0	51.0	41.0	53.1
Mean.....	58.7	54.0	49.6	48.3	54.2
S. D.....	9.0	8.0	5.7	10.1	9.3

given in parentheses after each question. These results constitute a summary of the answers given by these students in relation to their own actual behavior in the experiment.

Question 1: *Do you believe students are incapable of being trained to be honest in examinations and that therefore the honor system is an impossible ideal?* Yes (5); No (27).

Of four who answered in the affirmative two were identified as not having cheated at all, one had cheated in Situation I, and one in Situation III.

Question 2: *Would you favor the adoption of the honor system here at.....?* Yes (22); No (10).

Of the nine students who gave negative replies five had not cheated at all. One had cheated in Situation I, two in Situation III, and one had cheated all three times. Of sixteen affirmative replies, seven had not cheated at all, four had cheated once, four twice, and one three times.

Question 3: *When you are not under the honor system do you feel justified in cheating if you have a chance?* Yes (13); No (19).

Of nine who replied positively, all but one had actually cheated in the experiment. Two had cheated all three times, two twice (both in Situation III), two others only in Situation III, one in Situation II, and one had been present only in Situation I and had cheated then. In other words, of eight who had been present and had copied in Situation III, six answered the question affirmatively.

Question 4: *Have you ever cheated and justified yourself in this way?* Yes (8); No (24).

Three of the five who answered this question affirmatively and were identified had cheated in this experiment.

Question 5: *Do you think you would be able to refrain from cheating if you were placed upon your honor?* Yes (31); No (1).

The negative reply to this question was given by a student who had cheated only in Situation III.

Question 6: *Have you ever cheated in an examination?* Yes (21); No (10); (one blank).

Of seven identified who answered this question in the negative, four had cheated in this experiment, three had not.

Question 7: *Have you ever cheated on an examination in this class?* Yes (1); No (31).

The question was answered negatively by all. One blank was answered incorrectly; question 5 being answered negatively, question 7 affirmatively.

Question 8: *Do you resent it when some one copies from you?* Yes (12); No. (20).

Of nine who answered affirmatively, six had not copied during the experiment.

Question 9: *Is your opinion of a person lowered if he cheats in an examination when the instructor is in the room?* Yes (14); No. (18).

Of thirteen answering the negative, nine had cheated during the examination. Of ten answering affirmatively, six had not cheated at all.

Question 10: *If the instructor is not in the room?* Yes (24); No (8).

Of six who answered in the negative, four had cheated in this experiment; two in all three situations the other two only in Situation III. The remaining two who answered negatively had not cheated at all. Of twenty who gave affirmative replies, seven had not cheated at all, eight had cheated once, and five had cheated twice.

Question 11: *Would you be more apt to cheat if the*

instructor were watching the class than if he were out of the room? Yes (24); No (8).

Of those who answered in the affirmative, six had not cheated, one had cheated in all three situations, one in Situations II and III, and one in Situation II. Of those who answered in the negative, four had not cheated at all; three had cheated once and of these one had cheated in each situation. Six had cheated twice, three of them in Situations I and III, three in Situations II and III. One had cheated three times.

Question 12: *Was the honor system used on examinations in your high school?* Yes (6); No (26).

Of five who had the honor system in high school only one had cheated in this experiment. The one who cheated was the society type of girl with many outside activities, who had been absent on glee club trips, and needed a "C" in the course in order to graduate; she was naturally quite anxious about her success in the course. Of the four who did not cheat, only one was a superior student (the sort of person one could be sure would be honest in examinations): one was a repeater, and one was worried and working hard for a "C" grade, and the other was a negress making a bare "C" grade.

Question 13: *In your grade school?* Yes (1); No (31).

The only one who had had the honor system in the grade school did not cheat at all in any part of the experiment. This student had also had the honor system in high school. She is the repeater referred to in the discussion of Question 12.

Question 14: *Do you think girls are less likely to cheat than boys?* Yes (9); No (23).

Of five who answered affirmatively, two had not cheated, three had. The reader will recall that the class was composed entirely of girls.

Another interesting question to consider is the intelligence tests of those who cheated and those who did not. Table III gives this briefly for scores on the Otis Self-Administering Test of Mental Ability, Advanced Exam-

ination, Form A (30 minutes). The groups designated in Table III are small, but a comparison of their Means and Sigmas indicates a definite tendency for the intelligence levels of the groups to be higher in direct relationship to the amount of honesty displayed by them in the experiment. It should also be noted, however, that the Range of the group who did not cheat at all is the most extensive. The entire class group studied is representative (so far as intelligence test results in the Otis Self-Administering Test of Mental Ability are concerned) of students of representative American colleges. According to Otis's table of percentile scores [1] of college students for the test, the median, Q_1 and Q_3 are practically identical for the students in this class and college students taken at random.

The relationship between success in the course and honesty in the experimental examination situations will be presented by showing the proportions who received each grade, *and who did not cheat at all.* The reader will recall that *grades were made out before the instructor had any information regarding who had cheated in the experimental tests;* which, of course, were not scored at all, nor in any way included in the student's grades in the course. Of those who received the grade of A, one hundred per cent had *not* cheated: sixty-seven per cent of those getting the grade of B had *not* cheated, twenty per cent of those getting C, twenty-five per cent of those making D, and no per cent of those who failed the course had *not* cheated.

By way of conclusion, several facts deserve mention. First, the amount of cheating is a significant and challenging fact. Sixty-three per cent of the group studied actually cheated in one or more of the experimental situations. When the instructor was in the room and not especially observant, thirty-one per cent cheated; when he was in an adjoining room, thirty-nine per cent cheated; when he placed them upon their honor and went across the campus to the library, forty-five per cent cheated. These proportions

[1] *Manual of Directions,* 1922, p. 7.

are especially striking in this class because these students seemed to be comparatively a rather superior group. This is a subjective estimate based upon the comparison of them with fifty or sixty similar groups taught by the writer in representative American colleges. Judged by the objective criteria of intelligence tests scores, this group, when compared with the standards for college students on the Otis Self-Administering Test of Mental Ability, is representative of college students in general.

Second, there is a significant positive relationship between honesty in these examinations and scores made on the Otis Self-Administering Test of Mental Ability.

Third, the positive relationship between honesty while taking examinations and success in the course is rather marked. Cheating evidently seems to be in part "the expression of a felt need."

Fourth, a very striking and optimistic note is sounded by the fact that four out of five *students who had had the honor system in high school did not cheat in these examinations.* This would not be especially significant if the four students had all been a selected group, making "A" or "B" and definitely superior in their general personalities. On the contrary, with the exception of one of them, these students were typical rather of individuals whom the instructor might have expected to be more likely to cheat than the average. The one girl who had had the honor system in high school and did nevertheless cheat was a society type, heavily encumbered in extra-curricula activities. She made a score on the Otis Test placing her in the twenty-fifth percentile for college students, was making a "D" in the course and had to have a "C" in order to graduate. These facts would seem to indicate that student honor in regard to cheating during examination periods, like ability in arithmetic or in history, *may be a product of training.* These data especially suggest that *until we are willing to provide specific training in honesty in the examination situation beginning in the primary grades we will not be justified in expecting honesty among*

students, or in the too self-righteous condemnation of lapses from it at those times.

This whole problem of student behavior during examinations is an important one, and well deserving of further experimental investigation.

4. Character Education in Big Business[1]

. . . It is very interesting and important information that a great business corporation doing a manufacturing and distributing undertaking of about $43,000,000 annually, and having international as well as domestic responsibilities, has decided to make use of a character chart for rating its young men who are candidates for promotion and for advance in salary. Two consultation sessions were had with members of the company and its leading executives. The decision was that they preferred to rate the men rather than the job. They knew the requirements of the different positions, but they were sizing the men up in an indefinite way, and keeping no records of the estimates. Men were being wrongly assigned occasionally. One who would be of great efficiency on a job requiring energetic and intelligent management of a definite plan which experience had established as to its details, would be assigned to an executive position requiring unusual initiative and constructive ability, discernment and courage, in which he would fail of complete success. When a change of personnel occurred because of death or resignation of a leading executive, the new man in authority had no records of the judgments as to abilities which experience with the younger men had formulated in the mind of the executive who had left the corporation. It would be good business to rate the younger men with great care from time to time, and to keep the records for use when the problem of selection for promotion came up and when a request for an advance in salary was made.

[1] Fairchild, Milton.—(Chairman National Institution for Moral Instruction), *School and Society,* 10: 350–352, September 20, 1919.

They preferred to rate the men rather than the positions, because if a man had a serious character weakness it would be likely to show in his work sooner or later. If a man lacks courage, or poise, or a keen sense of justice, he will suffer from this weakness sometime, in all probability, in his decisions at some crisis if he is assigned a position of high responsibility. The requirements of the different positions ought to be defined, but it would be better in the long run to know the man thoroughly first, and to start from this information of his character strength and weakness in arriving at a decision whether to place him in the position, because they did not wish to accept him in the group of responsible executives if he was subject to a serious character weakness even though he measured up to the requirements of the position to be filled.

A rating of ten in every nucleus of character would signify a man who would be worth ten to twenty thousand a year salary.

This character chart is the result of four years of correspondence and personal consultation, and is one of the products of researches by the National Institution for Moral Instruction. It is not copyrighted, and is for use in deciding whether a school is successful in character education. By rating pupils in sufficient numbers a judgment can be arrived at as to the effectiveness of the school in stimulating development of character on the part of students. The institution is under the direction of professional educators, and is a public institution in plan and spirit and control. This assistance to character education in business is an incidental in its work.

These business executives wanted to use the school character chart in its complete form, even though they would rate only the twenty-five nuclei of character, because in case of doubt regarding strength of character on any nucleus, say "accurate, not indefinite," attention could be given to the related virtues—in this case, "alert, not indolent," "keen perceptions, not unobserving," "retentive memory, not forgetful."

It is very interesting that they proposed to do a work of character education themselves for their young men. The ratings of the different men were to be kept as confidental information for the executives, and each executive was to rate the man directly under his control; but whenever it would do any good to encourage a young man to overcome a weakness, personal consultation was to be had with him and his character chart was to be shown to him in confidence. Suggestions were to be made as to ways in which he could educate himself out of the weakness. If a man was weak in executive ability, he could take on executive work outside in clubs, societies and organizations, to develop his powers as an executive. They wanted the complete chart for use in this character education of their young men. . . .

As an experiment, as we sat around the table, we made the rating of a young man who had been in the corporation several years, and was favorably considered for promotion. All knew him well, and the judgments varied but slightly as to his characteristics. They rated him ten for entirely satisfactory, and nine, eight, seven, etc., in the nuclei in which he seemed a little weak. In making the ratings they were doing just what they had been doing unsystematically every time they promoted a man, and there was no lack of confidence in their judgments. When a difference of opinion developed, definite instances of success or failure to show strength of character in the nucleus consideration were given, and the final judgment was always unanimous. There was manifest satisfaction over the man's character chart, because they came to know him both in detail characteristics and as a personality unit, through using his full character chart.

It happens that this $43,000,000 annual business corporation accepts many young men direct from its city high schools. This introduction in a big business of a character chart for rating employees and the inauguration of a program of character education through personal interviews will surely result in a mandate to the great high

schools of that city, that they become more effective in educating their students in character. The product of the high schools will be "examined" in character, so to speak, by this character rating of young men entering business. The weaknesses of high-school character which are well known to us educators will be definitely recorded in these character charts made out in business. The above statement is a "word to the wise." School life and instruction must be reformed until it does make a very strong appeal to character, and schools themselves must accept larger responsibility for character development, or there will be serious dissatisfaction on the part of the general public. In all probability the chief reason why so many high-school pupils do not do successful work nor strive to make good use of their opportunities is that they have not developed sufficient strength of character to respond to the appeal which the high school makes. They leave the elementary schools too weak in character to stand up under the work of the high schools. What the high school is offering is about what they need as education, but they cannot respond to it unless greater emphasis is placed on character education in the elementary schools.

Business cannot get at the homes to insist that parents educate the character of their children, but it can get at the schools. We educators have always believed that character development is the central test of education: in these modern times when the spirit of freedom prevails we must "deliver the goods," to use a business phrase, in the character of graduates, or the general public will try to find educators who can.

PART XIV

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PERSONALITY IS THE BASIS OF CHARACTER TRAINING[1]

DOWN across the ages a number of highly significant contributions have been made to the field of literature on moral education and character training. Each generation has found itself face to face with the conviction that it has been disproportionately concerned with the intellectual and the moral training of its youth, with the preponderance of concern upon intellectual training.

The task of character training involves such a multitude of difficulties so overwhelming in character and extent that until the present no system of character training has been formulated having any outstanding claim to scientific exactness of method, or even widespread adoption. The statement of Euripides has remained current down through the ages: "There is no plummet line to measure our excellence, for the varying natures of men confuse our reckoning." Statistics in the most highly civilized nations of the world reveal an utter lack of any agreement as to method of procedure in this most important phase of human training.

The discussion of this subject invites us to sweep the whole gamut of philosophical thought, both ancient and modern, and our present meager knowledge should reveal our ignorance of much that we ought to know of this vast uncharted domain.

The easiest and cheapest part of character training is the discussion of it. Nothing is easier for some people, who can do little else, than talk; and of all subjects under the sun there are none upon which more empty words are uttered. It may excite in us some sense of wonder, and

[1] Troth, Dennis Clayton.—(Visiting Professor of Education, Duke University, 1930).

perhaps self-reproach, to reflect with what silence and indifference of mind we can hear and repeat sentences asserting facts which are awful moral calamities. It appears to be a symptom and an exemplification of the habit of mind, that ideas of atrocious immorality and destruction, though expressed in the plainest and strongest language, seem to come with but a faint glimmer on our own apprehension, and die away without awakening a single emotion of that sensibility which so many trifling causes can exercise. One is reminded of Mark Twain's comment about the weather —everybody talks about it but nobody does anything about it.

If the task of character training is to baffle us forever—and it will—we must be honest with ourselves and admit that we are suffering from malignant mediocrity. As long as there are young people in the world there will be problems of character training; consequently every generation will be faced with the task. It is perhaps no exaggeration to say that there is no other field concerning which more scientific knowledge is wanted, and less is available.

Perhaps there always will be rear-guard action around the relative merits of the direct and the indirect methods of procedure, but the crux of the situation will not be there. For the most part the child's character will be acquired as he acquires the measles; it will be caught rather than taught; and measles cannot be caught from one who does not have them. Character is acquired just like little Ernest "Hawthorne" acquired it from the Great Stone Face. Let the influence of a beautiful personality operate daily upon the pathway of pupils and it will lead them to noble manhood and womanhood. The depicting of worthy character and the imitating of noble example tend to make them noble. Did you never observe how imitation, beginning in early youth, finally sinks into the constitution and becomes second nature? The human race is instinctively and distinctively imitative, and in a large measure unconsciously so. In the matter of inculcating moral principles and practices in youth perhaps a proper analysis of the distracting

difficulties may reveal that the major distraction is not the difficulty of determining whether the direct or the indirect procedure should apply. The analysis may reveal the embarrassing fact of a paucity of the finer traits of character in the model to be imitated. If the model is a good one, imitation, in a large measure, will take care of the one who is learning. The teacher who assumes the responsibility of developing the character of her pupils will find it absolutely necessary to offer herself as a model: she cannot escape it. One who resents it is cowardly and selfish.

The elementary law of progress is that those who have talent, character, knowledge, skill in advance of others, should draw these after them and cause them to rise. This is the truly democratic law of united advancement in which everyone leads in whatever he is properly prepared to lead.

The word which usually is made to include the fundamental qualities of an ideal teacher is *personality*. There have been many attempts at word descriptions of personality. It is not easy to define, it is not easy to analyze; in fact it evades satisfactory definition and analysis, yet it is relatively easy to recognize. According to one of the world's greatest present day thinkers and teachers personality is the most valuable thing in the universe, revealing the real nature of the creative power and the ultimate element in this world of change, the one thing worth investing everything in. It is the one thing that Christianity is all about. Personality teaches better and finer things than were ever printed in books; it is character in action. Occasionally with some people whom we learn to know we find in them things that are finer than anything they say; when all the facts are told about them they do not justify our estimate of them. It is very effective when the personality, as well as the tongue, seems to be speaking. A teacher with a magnificent personality and a brilliant mind is sure to leave a deep impress upon her pupils. Personality is indescribable—and yet it probably leaves a finer deposit than everything else put together.

One of the indispensable qualities of a fine personality

is tolerance. One thing that we need to learn in our intercourse with people is non-interference with their own peculiar ways of being happy provided they do not presume to interfere by violence with the happiness of others. No one has full insight into all the ideals. We should not be hasty in judging them offhand. Why should we not be prepared to allow pupils to be good in different ways, and especially admire somewhat divergent types of human excellence? In a democracy everyone must get to heaven in his own way. Tolerance is not an easy-going indifference, but when one in authority gets to the point where he is afraid of free discussion it is the beginning of the decline of influence and of self-respect and of respect from others. Intolerance is one of the signs of losing faith.

The teacher should express in her personality, dress, home, friends, thoughts and appearance the benefits that her preparation for her work has given her. She should know that the first time she enters her schoolroom, or when she enters a home, a church, a theater, an elevator, a car, she often says a great many things to observers before she utters a word. Unless she represents in her personality, in her habits, her thinking, in her home, in her appearance, in the books she reads, in the friends she makes, the flowers she loves, the letters she writes, the children who smile with her when they meet—what her life's work has brought to her—she should not hope to convince others with sermons and arguments that her profession is a great universal human need. Teachers, or anyone else, who do not indicate that their preparation has brought them better judgment, broader thoughts, finer tastes, kinder sentiments, greater tolerance and beautiful ideals, should remember that what they say with their personalities, before they have an opportunity to speak, is far more eloquent than the most classical phrases.

People who have been successful in forming character in others have always owed their success less to intellectual gifts than to personality. The college president probably was right when he said, "I have never seen a success that

could be accounted for by scholarship and professional training alone. I have never seen a failure that I could not account for on other grounds."

Inasmuch as personality and character are the most wonderful things in the world, the one and entire work of education is centered around them, and the school should be the garden for their culture. The school is the country's moral mint in which is coined a currency whose circulation is as conformable to its national economy and as essential to its vital existence as silver and gold are to its economic life. Would the nation have its moral drafts honored, there must be daily deposits of moral principles in the schools.

Moral judgment will always deal harshly with those who have nothing to offer but good intentions never executed. The only way of telling the nature of character is by the conduct that issues from it. The influence of good and intelligent character has never been measured, but it wins to virtue and leads to good conduct by an influence as silent as the mighty force which controls the movements of the planets, and guides with the same infallible accuracy.

While our modern social and industrial progress is appreciated by all classes of people, we still have among us certain people in intellectual fields who imagine they are serving their highest purpose in life by hanging on to certain old discarded notions (intellectual reap-hooks and stick plows of society) and doing what they can to persuade everyone else to manifest the same degree of stupidity as themselves. Aside from being the heirs of all the ages they are the victims of all past tinkerings. In the good old days when James Monroe was president, a newspaper printed this gem of pessimistic literature: "BAD TIMES.—*Honesty* has fled from the world, and *Sincerity* has fallen asleep; *Piety* has hidden her face, and *Justice* cannot find her way; the *Helper* is not at home, and *Charity* lies sick; *Benevolence* is under arrest; and *Faith* is nearly extinguished; the *Virtues* go begging, and *Truth* has long

since been buried; *Credit* is turned crazy, *Conscience* is locked in the closet, and *Chastity* has eloped." This yet remains a bit of classic literature with certain types of minds. They have no doubt as to the outcome of the statement of Mr. Wells that civilization is a race between education and catastrophe. The future must be and will be more brilliant than the past.

It is pretty clear that whenever any age becomes disturbed over its own morals it is sorely tempted to throw the blame on the defenseless rising generation. We would probably be surprised at the great number of moralizing nice folks who are having the immoral time of their lives imagining that the young folks they see together must be immoral. It is easy for certain types of people to do their dissipating in their imagination. Too many old folks are ill at ease when in a group of young people, and this can be accounted for, almost invariably, by their own feeling of superiority. Each critic frankly expresses his opinions of youth and assumes that his own personal impression is sufficient evidence; and he is seldom troubled with any doubts as to the wisdom of his own conclusions. Others may hesitate—but not he. Perhaps it would be astonishing to know how large a number of old folks, who criticize youth, have bum memories. Some people apparently have entirely lost the glow of youth. What a false judge of youth age often is! Society, like many other things in life, has its antiques, those who retain the backward look, who live more with their memories than with their hopes, who live with their fears rather than their faith. Too many minds are withering because their roots are in a soil that needs fertilizing with new ideas. It was Shakespeare's desire that he might not live after his flame lacked oil, to be the snuff of younger spirits. One should endeavor to insulate himself from old age. The way to save ourselves from being dazzled by the new light of thought is not to bury ourselves in the darkness of the past, but rather to live steadily in the open sunshine. The new

light, when it comes, will then be only the old light made a little brighter.

There is sufficient convincing evidence that young people today, take them by and large, are superior intellectually and morally to the young people of a generation ago, and that they are more responsive to generous enthusiasm, and more eager to follow the lead of the ideal once they have discovered it. They are, perhaps, somewhat less docile and undoubtedly more frank and outspoken, but this is all for the good. The time is, happily, passed when symmetrical character was considered a sort of rare exotic which could not flourish in the rugged air of the workaday world. The virtues are no longer tucked away in a vacuum in the sacred recesses of our lives. They are being brought out of seclusion and are being cultivated and made to thrive in our seven days a week behavior.

The nourishment in youth of moral muscle and sinew is evidenced by a greater amount of moral ruggedness in modern youth. This work, being carried on with and by youth, cannot be told in full, but it is in evidence that the schools and other organizations are at work bringing out of the dust of things, out of an old education pretentious and static, a modern and dynamic education which is happy in the challenge that modern youth has flung, and in this education we find a new basis of pupil enterprise, a new philosophy of the youthful heart. We have discovered that the sincerity of youth can be trusted in responding to that which is democratic and inspiring. Therefore, we gladly turn away from the arbitrary and inactive apostles of authority to work with those who are daring to do, and as we look ahead we can feel with a high degree of confidence that out of the somber darkness of things the dawn of a new moral intelligence is already visible, and as the world rolls into light day is breaking everywhere, bringing to mankind a future less dismal than the past.

"The aim of education should not be a passive awareness of dead facts. It should not be inspired by regretful han-

kerings of extinct beauties of Greece and Rome. Education should aim at an activity directed toward the world that our efforts are to create. It should be inspired by the shining vision of the society that is yet to be, by the triumph that thought will yet achieve in the time to come, and of the constant widening horizon of man's survey over the contents of the universe."

Some of the principles that the learner should discover in the teacher who has this aim of education are radiating ambition, love of truth, the desire for justice, insistence upon accuracy, and the love of beauty. It is proper that these be discovered through the study of biography, history, nature study, music, and art; but if they are not discovered in the teacher they are not so likely to be acquired from the other sources. The teacher becomes the medium and the interpreter.

The teacher has the rare privilege of using much of her time at work in the field of ideas and ideals. The teacher is to the school what the platinum point is to the victrola. The beautiful cabinet with its artistic lines, engravings, mahogany finish, and the complex intricate machinery are all subordinate and subservient to the platinum point which is designed to make that delicate and sensitive contact which produces those tones and harmonies so pleasing to the ear. In the school the janitor, the building, the material equipment, the supervisor, the principal, the superintendent, the school board, and the state board of education are all subordinate and subservient to the teacher. The coordinate function of all of these is to put the teacher at her best. She is the platinum point which makes that delicate and sensitive contact, thus producing the character and personality of the child.

The character of the trust and confidence which society places with the teacher, by turning over to the school its choicest possession, makes teaching one of the most worthy of all professions. In entering the profession of teaching you should always maintain the attitude of a learner, and study Nature's laws and strive to teach those under your

charge as Nature teaches all her creatures—that is, make them want to be *just* because in their eyes *you* are just; make them want to be *wise* because *you* are wise; make them want to be *great* because *you* are great. And if their keen eyes observe that you do fall short in these qualities, let them also observe that you recognize your shortcomings, that you do not pretend to have virtues that you do not possess. Never permit your pupils to get the impression that you are a highbrow—that is, educated beyond your intelligence.

Mark Twain once said that when he was a young man he could hardly stand it to be in his father's presence because his father was so old-fashioned and ignorant; about three years later he noticed that now and then his father said a sensible thing; about five years later he was amazed to discover how his father had improved in the last eight years. An overgrown soul is one of the worst social diseases. Let pupils see that you honestly strive to improve.

As Nature strives to bring all life to its possible perfection by growth, so as a teacher you should duly value the element of time in your pupils and endeavor rather to guide them to maturity than to force them to perfection. Try to learn the utter disdain of force and its shrewd indiscretion that you may always induce and never resort to the weakness of compulsion. Nothing permanent is ever accomplished by force. Coercion drives the poison into the social body where it secretly ferments. Put a stigma on any activity, or calling, and its followers will adjust their morals to it. Many situations take their insensible colorings from the moral climate that has been thrown around them. A *wise* forgiveness is one of the highest of human privileges.

The teacher should constantly bear in mind that she is a gardener of personality and not a mere merchant of facts. She should learn to stimulate curiosity and to feed it; learn how to handle fear and turn it into courage; to cure indifference and turn it into ambition; to shame self-pity into self-confidence; teach the pupil to realize that more and

more he is committed to his own guard and culture; and that he should give himself a chance to succeed. One cannot become a good teacher by following printed directions. Teaching calls for resourcefulness, and the teacher must take her cue from the way pupils react.

The pupil should be instilled with courage to voluntarily part with beliefs as he discovers them to be an affront to his intelligence. He should understand that outgrowth is a sign of growth; that the sign of a step forward is a look backward; that "New occasions teach new duties; Time makes ancient goods uncouth." He should learn that times change, and that we change with them if we are wise; that many scientific and religious concepts of yesterday do not satisfy today.

The teacher should strive to instill in the pupil habits of scientific approach. He should discover the weakness of the already too many mob-minded conclusion jumpers who express opinions on everything and possess scientific knowledge of nothing. Instances are too numerous where people shamble about with neither-know-whither-nor-how. Contentment is a very fine thing, but it is rather difficult to distinguish between it and just plain laziness. The Apostolic warning is that "of every idle word a man shall speak he must give account." He must give account also of every idle silence.

Teachers are expected to teach pupils to think and to draw their own conclusions, rather than to fill them up with date or doctrine that may be obsolete tomorrow. The wise teacher will have the pupil understand, concerning his task, that the time and place are usually adequate to his needs when he is adequate to the time and place. Pupils should be trained to think out their living and to live out their thinking. Hale of body and of mind, with efficient habits of work, with accumulated wisdom and experience to their credit and with a moral gusto for life, they are ideally equipped for most anything.

It is criminal propaganda to inculcate in the mind of a boy, as a motive for doing a good deed, the assurance

that a reward will be laid up for him in heaven; he may embarrass you with further questions about it; then again, he may never get there. He should discover for himself that the satisfaction that comes from having done a needful bit of work well brings its own reward.

The pupil's desire for scholastic standing is sufficiently met by a conscious knowledge of his achievement as he advances in his work, and to this end no daily mark should be necessary. It is the *fact* of success and not the record of it that affords the stimulating satisfaction.

In school work the pupil should understand that he is judged not by the few holy emotions he can scramble together in the last few days of his work. He is judged by the whole trend of the course. Luck is just about as likely to strike him during examinations as lightning, and about as likely to do him as much good.

Pupils should know that to be scientifically minded means an open minded love of truth—intellectual honesty; that thinking is but discovering the proper relations between things; that the law of evidence should be an indispensable part of their conclusions. They should know that the essence of critical thinking is suspended judgment. "The mind should become an intellectual ocean whose waves touch all the shores of thought." The critical attitude is an essential constituent of human intellect—but it is not everything. It *can* be an instrument of death as well as of life. Some folks refuse to think in order to prevent having their beliefs disturbed, and refuse to be annoyed by the pains of honest doubt. There is more faith in honest doubt than in all the creeds. There is such a thing as soul slouch. Doubt is a horizon and on it shines the star of hope.

Some people have principles where others have only prejudices, and society has an extraordinary large number of provincial thinkers. Pupils should be taught to never fear to learn new truths, and to never fear that any new truth which they may learn will ever conflict with any other *truth* that they have already learned or may learn hereafter. Every dogmatist knows, subconsciously, that there

are facts which prove the falsity of his dogma, and these facts make him uncomfortable. When religion puts on the guise of theology—that is to say, when it imprisons God in creeds or formulas, and makes a sin of nonacceptance of a given creed, and threatens with punishment beyond the tomb—then, it is not only distinct from morality, but positively and violently hostile to it. We are told that the fear of hell keeps people from doing wrong; but who believes it? And if it were so, what would be the moral value of such a craven morality? An absolute creed is too often merely a place to sleep. Some people in the business of making good people better and bad people good make some people tired. The only justification for a doctrine is its reasonableness.

Every creed, being fixed, is necessarily inimical to progress. Therefore, any organization which has such a creed will retard progress. Of course I do not wish to condense this opinion itself into a dogma. The school and the teacher must have beliefs and purposes, but they must not be rigid and inflexible; they must be held provisionally and changed when new evidence is forthcoming. Rigidity means death; everything that is living is in constant change—change itself being the only thing in the universe that is constant. There is nothing in religion that is contrary to reason when we know it rightly. There may continue to be skirmishes in the rear over ancient miracles, Biblical infallibility and what not, but there will be no souls saved back there.

The *so-called* conflict between science and religion is only apparent, apparent and destructive only to the blind, unthinking type of faith, but results in a new *living, dynamic,* and *growing* faith. Christianity joins hands with science in respect for truth and the repudiation of shams and make-believe. The common ground of science and religion is loyalty to truth. The important thing about it all is the intellectual courage to seek the truth, and the realization that the truth is beautiful.

The time when we are apt to be wholly wrong is when

we know that we are absolutely right. Some of the worst treachery in the world's history was intended to promote the kingdom of God. The most passionate conviction of rightness is never proof that we are not mistaken. Conscience is not infallible, but to attempt to deny a child the right to his conscience is the highest form of treason. Conscience needs to be tutored and refined, and this tutoring and refining should be the first purpose of education and of the teacher. It is the unfinished social business of this life.

Children should be taught to understand that they are what they are because of what they have been; and the better they are the better they will be; that the finest thing in life is the power to make it better. They should be led to discover that anything that can be avoided because it is bad can also be avoided because something else is good—that there is something in life worth doing besides what is forbidden. Conduct, like painting and art, consists in drawing the lines somewhere. Life itself is the gift of nature, but beautiful living is the gift of wisdom. First, last, and all the time, high values should be placed on the virtues of ambition, thoroughness, reliability, and even perfection, and the knowledge that no virtue is safe that is not enthusiastic. Pupils should learn to appreciate that there is more force in a sound idea than in a piece of dynamite many times its size.

Life is about one hundred per cent conduct, and living is the combination of a thousand kinds of activities which go to make up life. Both teacher and pupil should appreciate the fact that the proof of learning is the acting in conformity with the knowledge learned.

The virtuous one is growing toward perfection, and the more nearly perfect he becomes the less does he desire to be perfect alone; the more does he desire to accomplish with his own perfection the improvement of others; and such a person recognizes that ill-gotten gains are worse than losses with preserved honesty. The one whose success is merely personal is thoroughly vulgar.

Pupils should be led to discover that wrong habits are based upon the suppression of self-respect. One cannot lie and maintain his self-respect. Truth and sincerity are living principles that exemplify themselves in making one better and richer in all relations both human and divine. They are the sum of all the virtues, the product of all the graces that ennoble and beautify mankind.

We have always recognized that intellectual training and physical training are desirable and necessary, but have never given sufficient thought to the social and moral aspects in life. Physical training and intellectual development alone do not assure a higher moral nature, but they make it possible for one to exercise that nature to a better advantage if he has it. It is just as essential that the child's attitudes, feelings, and emotions be properly developed as it is for the intellect. Attitudes, in a large measure, are a product of our experiences and these attitudes in turn influence our reactions to new and further experiences. When an attitude becomes generalized it becomes a part of our philosophy.

A learned psychologist has described the intellect as a mere speck floating in a sea of feelings and emotions. The intellect, though it be educated to the *n*th degree, is dominated by the feelings and emotions. We think with our feelings and we feel with our thinking. Attitudes, feelings and emotions play an important rôle in an individual's behavior. The teacher should make use of every reasonable endeavor necesary to remove arrogance in the growing behavior of the child, and she should cherish the budding of the desirable emotional virtues.

The teacher's faith in her work will be just as strong as she cares to venture and no stronger. The measure of her ability will be the measure of her overflow. The value of a violet, or a rose, is not imprisoned within the flower itself. The measure of its value is found in the atmosphere it creates. So, in arriving at the measure of a successful teacher the tape must be drawn around her influence, which, like the poet's brook, goes on forever.

The teacher should have so mature a mind that she will have a proper sense of values, that she may distinguish between essentials and nonessentials, and that she may not magnify trifling things. She should acquire a wise blindness to the faults of exuberance of the imagination in her children, and a wise evaluation of enthusiasm. She should approach the child with the feeling that it may already have a sense of beauty and a richness of imagination, fresher, and in some cases finer, than her own.

The teacher should have confidence at all times that she is right, but at the same time not be *too* sure that she is right. A wise teacher is too wise to *assert* that anything is true merely because *she* thinks so. Human beings are rarely in a position to be absolute in their convictions. She should strive to be understandingly sympathetic with youth, that she may not criticize as evil what is nothing but immaturity. The primary function of teaching, with respect to the formation of character, lies in the enlightenment and enfranchisement of the will through reason. She should never resort to the folly of reward and punishment. A mere reference to authority is an evident display of personal weakness. Such reference should be used only as a last resort and as standing behind and apart from the teacher.

Anyone dealing with children has learned that the unexpected is to be most expected where it is least expected. There are few characteristics in personality finer than a keen sense of humor, when it darts into life situations all unexpectedly, and innocently, bright and sparkling as a shooting star. On such occasions storm and stress and "sun-bursts" of oratory never get to the bottom of things. Don't preach! Pupils very soon become adept at distinguishing deep sounds that come from the chest from important messages that come from the brain. The tactful teacher knows that there are times when the mind should not transmit itself to the tongue.

In matters of misconduct the teacher is sometimes prone to focus attention on the pupil's performance rather than

upon the cause. A mistake in a pupil's behavior calls for as much reflection and study on the part of the teacher as does a mistake in his history or his mathematics.

In matters of misconduct the *attitude* of the pupil and not the *act* should be the center of attention. The pupil must come to a different attitude if he is to profit by the experience. The only fear that the pupil should be permitted to entertain is the fear of failing to render good service.

The severest punishment a pupil can experience is the realization of the social significance of his wrongdoing, and that there is no expiation for him except the manly endeavor to improve. The successful teacher has learned how to bring this about without recourse to any means but her own personality. Pupils are human beings like ourselves. Some of them at times wound our sensibilities, but we should cultivate the grace of charity toward them because of their other good qualities.

The teacher should understand that the wrongs of youth are not necessarily the roots of future evil, but may be merely the vestiges of an embarrassing ancestry. The teacher should understand that children are neither good nor bad but only strong or weak, and try to recognize that every human being wants to be right and wants to be strong; she should try to discover and to develop these wants.

The teacher should never forget the profits of the profession of teaching, and that the greatest wealth she can gain is the property right she clears in souls. She should strive to invest herself with the true dignity of her position that she may always have a proper pride in knowing that hers is among the noblest of all callings and that no man's business is nobler than the one whose duty it is to mould and to guide youthful minds.

A successful teacher will reveal evidence in her work of a high degree of professional training and a deeply religious sense, but there should be nothing about her to designate her college, university, nationality, or religious

denomination. Her name may never be placed in the hall of fame; however, it will be better to have her friends ask why it is not there than why it is. "The growing good of the world is partly dependent upon unhistoric acts, and that things are not so ill with us as they might have been is half owing to the vast number who have lived faithfully hidden lives and rest in unvisited tombs."

The teacher should secure that joy in her work, that exultation in her privilege, and that satisfaction from her service that come with the knowledge that of all human occupations that of teaching is most like the work of Christ himself. The teacher should strive to remain humble that she may continue to learn while she teaches. Absolute simplicity should be among her chief characteristics. She will understand that the more she is esteemed the greater will be her responsibility. She will understand that a tribute is merely the echo of an attribute. She will learn that self-generating ambition is the essence of any great character, and that the energetic leadership of a strong teacher not only wins a way for herself, but carries others with her. She will cultivate interest in people and people will love her for it—this is one of the finest things in life. She will be neighborly with every living creature; she will let no one enjoy the loveliness of things about her more than she. She will let the love of the beautiful be fully satisfied in and around her school and home. She will see in people and things a beauty that seems to belong to the next world; although she will have the usual disappointments that come to all, she will meet them with smiles on her face that seem to tie behind and become quite visible as she walks away.

Every teacher owes it to the world and to herself to give every attention to her physical welfare, and never permit her efficiency to be cheapened by worrying over trifling disappointments. Some people, like shadows, are always on the dark side. It is interesting to observe how many difficulties, both apparent and real, become dissolved in just a little bit of exposure. All hostile assaults will break to pieces upon the power of a clear conscience. Don't worry!

"Build for yourself a strong box,
Fashion each part with care;
Fit it with hasp and padlock,
And put all of your troubles there;
Hide there all of your failures,
And each bitter cup you quaff;
Lock all of your troubles in it,
Then sit on the lid and laugh.

"Tell no one of its contents,
Never its secrets share;
Drop in your cares and your worries,
And leave them forever there.
Hide them from sight so completely
The world will never guess half;
Fasten the top down securely,
Then sit on the lid and laugh."

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